

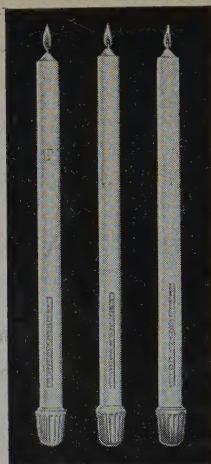
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Cover Beginning the fourth year of his glorious reign, His Holiness Angelo Roncalli, Pope John XXIII, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of Vatican City.

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NOVEMBER, / 17, Number 11

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New - Tithing Workshop Tapes

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The first workshop of its kind for the clergy in the U.S. on the subject of **TITHING** was conducted in Scottsdale, Arizona recently. The host was Bishop Francis J. Green of the Diocese of Tucson. Priests from 17 states and Canada attended.

Two hour tapes of the important proceedings of the workshop are now available to interested pastors. The tape includes sample sermons and experiences of pastors who have already initiated tithing programs.

GOD'S ACCEPTABLE SACRIFICE PROGRAM, developed by Rt. Rev. Msgr. Don H. Hughes, was introduced at the workshop. This is a 5 week program given by the pastor and designed to educate the people about the nature and necessity of presenting acceptable sacrifices to God at the offertory of the Mass.

The by-product of this tithing educational program has been an increase in the Offertory Collection from two to three times as much as had been previously received.

The cost of this plan is so low that even the poor missions can afford it. All of the materials, sermons and a 41 minute audio color filmstrip used in connection with **GOD'S ACCEPTABLE SACRIFICE PROGRAM** are distributed on an exclusive basis by Parish Tithing, Inc., of Detroit, Michigan.

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'The Life of Buddha'

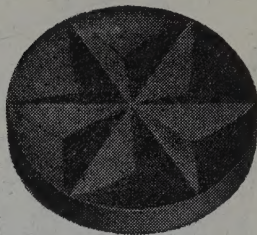
IN our April issue, p. 316, we quoted *Christian Education* to the effect that the United States Information Agency had published 400,000 copies of *The Life of The Buddha* for distribution in Thailand.

This prompted an inquiry by Congressman J. Carlton Loser of Tennessee to which the USIA replied as follows:

"*The Life of the Buddha*, edited by a Thai scholar of international stature and illustrated by Thai temple drawings, was published originally by the United States Information Service in Thailand in 1958, as part of a larger program designed to demonstrate genuine American sympathy with the Thai people and interest in their culture and institutions. Publication was planned to accord with Thai observances of the 2500th year of the Buddhist Era. Our records show that a total of 57,387 copies of this publication have been printed to date at our plant in Manila, rather than the 400,000 reported to you.

"The larger USIS program referred to above responded to a pro-communist propaganda theme in Thailand which charged that Americans were interested in Thailand solely as a U.S. defense outpost and that we sneered at Thai institutions and patronized the Thai people. The organized Buddhist establishment is a prime communist target.

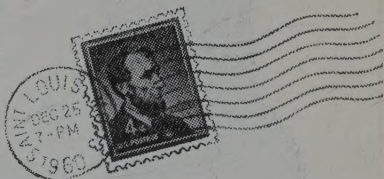
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"USIS publication of *The Life of the Buddha* illustrated American belief in freedom of worship in a positive manner and in terms most readily understood by the Thai. Moreover, the project took cognizance of our belief that the Thai people's attachment to their national culture enables them to resist communist infiltration.

"The book, which was used primarily as a personal presentation item by Embassy and USIS officers, was distributed to Thai clerical and lay leaders throughout the country. . .

"In contrast to the situation in 1958, when pro-communist politicians and newspapers railed at the U.S. daily and when the Government, itself, viewed USIS and other American activities with suspicion, Thai-United States relations are closer today than they have ever been in our history. We believe *The Life of the Buddha* has contributed to this significant improvement in our relations with the people of Thailand.

"I might add that the book has received a warm reception from American missionaries and clergymen, one of whom stated that the book recites maxims of a 'uniformly high moral order.' It may also be of interest that one of your Congressional colleagues who saw copies of the book while visiting Thailand and asked us for a copy upon his return, wrote us that it 'should be produced for sale throughout the world' because of its powerful [message] for religious tolerance."

The letter is signed by Mr. Donald J. Irwin, General Counsel and Congressional Liaison for the USIA.

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An Order of Housekeepers

NC reports that a religious community for priests' housekeepers has been given preliminary approval by Bishop Emmet M. Walsh of Youngstown.

The tentative name is The Handmaids of Mary. It has four applicants and two properties for use as a convent.

Joan Frank, 31, housekeeper at St. Mary's rectory in Massillon, is founder of the prospective community. She has listed these general rules:

Each candidate will undergo a six-month postulancy as a vocation test.

Each will receive a year of inten-

sive spiritual training in a novitiate.

Each will study for one year such courses as typing, record-keeping, and filing, as well as personality development, cooking, and religion. Those with musical talent would learn to play the organ.

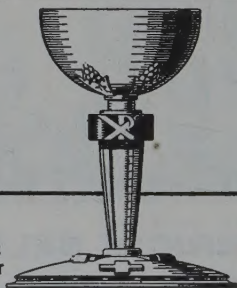
Each will take vows of poverty, chastity, and obedience.

Each will wear a modern habit consisting of white blouse and dark blue skirt.

It is planned to have the members work in pairs at rectories and return to the motherhouse two days each week for recreation and prayer. On those two days, novices will substitute for professed sisters to gain experience.

Applicants must be high school graduates aged 21 to 30 and in reasonably good health.

Miss Frank said that the train-



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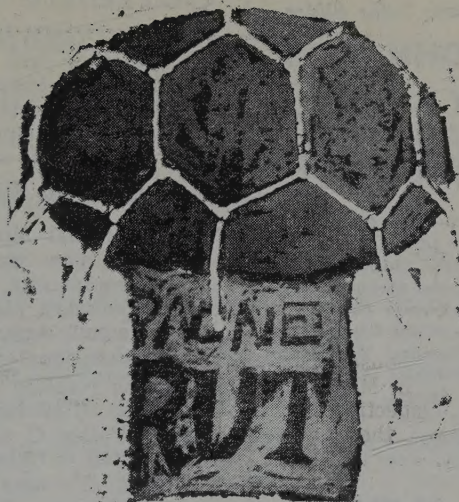
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ing program will prepare each member as a housekeeper, secretary, catechism teacher, and in some instances, church organist.

Experts at First Hand

THE Cardinal Mindszenty Foundation now has an advisory council comprising, among others, three missionary bishops who have had personal experience of Communist dungeons and tortures.

As was recalled in our August issue, the CMF was founded in 1958 by Father C. S. Dunker, C.M., who worked in China for 20 years, including 27 months after the Reds took over. He was imprisoned, tried before a "People's Court," sentenced to death, and finally expelled forever from China.

Following his return to this country, he organized the CMF for the purpose of alerting Americans to the danger now facing Christian civilization. At present there are over 3,000 study groups working under CMF guidance.

Names of the council members, recently announced, are as follows:

Most Rev. Cuthbert M. O'Gara, S.T.D., C.P., a missionary in China for 30 years, two years a prisoner of the Reds.

Most Rev. John A. O'Shea, C.M., S.T.D., a missionary in China for 31 years, more than two of them under Communism; he was imprisoned and tortured for seven months.

Most Rev. John A. Choi, S.T.D., who lived through the Communist takeover of Korea.

Very Rev. Harold W. Rigney, S.

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V.D., Rector of Fu Jen Catholic University in Peking until imprisoned by the Chinese Reds for four years.

Very Rev. John J. Kelly, O.S.A., Rector of Villanueva University in Havana for nine years until expelled by Castro in 1959.

Rev. Leopold Braun, A.A., for 12 years the only Catholic priest in Moscow.

The CMF believes that those who have had direct contact with Communism, whether in Russia, China, Cuba, or elsewhere, are uniquely qualified to advise the rest of us on the strategy and propaganda techniques of the international Communist conspiracy.

The CMF can be reached at P.

O. Box 321, Clayton Branch, St. Louis 5, Missouri.

'They Won't Change —Ever'

COMMENTING on our September editorial, a convert Anglican clergyman said that many Anglo-Catholics will have no truck at all with the Branch Theory. They consider the Church of England and the PECUSA two separated provinces which should return to communion with Rome and the Western Church.

The Orthodox Church is at least logical in rejecting the Branch Theory, he says. They claim to be the Church and say that it is we who err.

But Anglicanism is something else again. It was subject to the Roman Pontiff for a thousand

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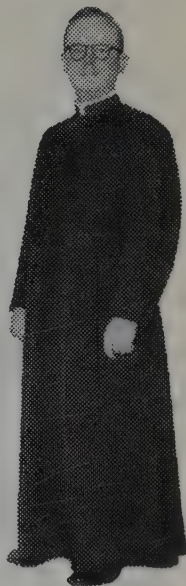
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"But they won't change — ever," our correspondent concludes. "They don't want discipline. ('Regimentation,' they call it.)

"Rome is an intolerable despotism."

"Have you ever read the minute details of Canon Law? It is a mortal sin, worthy of punishment in hell forever, to violate a Mass rubric.' Etc.

"I lived with them. I know how they think."

Jots & Tittles

THE population of Ireland is at an all-time low: 2,814,703, down 83.5 thousand from 1956. For comparative purposes, Denmark has a population of about 4.5 million, Germany 80 million.

The former Archbishop of Bombay has urged that priests be empowered to absolve in English.

"Is it conceivable that Our Lord should have absolved the penitent women or the 'Good Thief' in a language unknown to them?" asked Archbishop Thomas Roberts, S.J.

Archbishop Roberts, who was Ordinary of Bombay from 1937 until 1950, posed his question in



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Loyola University, Chicago announces its 14th annual program in pre-seminary Latin, to run from January 31 to May 29, 1962: for veterans, college men and graduates, graduates from high school. No previous Latin study is required. For further information, write to Fr. Laurence E. Henderson, S. J., at the college, Chicago 26.

It would cost Minnesota taxpayers about a quarter of a million dollars (\$246,654,946) to replace Catholic elementary and high schools in the state and run them for just one year, according to *The Catholic Bulletin*, newspaper of the St. Paul Archdiocese.

Cardinal Leger has ordered church bells stilled throughout the Archdiocese of Montreal before 8 a.m. and after 8 p.m. Exceptions will be Christmas, Holy Saturday, and Corpus Christi.

And, finally, if any of the school-children should ask you what became of the Holy Thorn which once belonged to Mary Queen of Scots: It passed from her to the martyred Earl of Northumberland. In 1600, it was split and enshrined in two gold reliquaries, one of which is now at Stoneyhurst and the other at Ghent.

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Memories

THE late Bishop Hugh Lamb of Greensburg was a very shy man. In Rome, two years ago, his appointment with the Holy Father ended around noon.

"Your Excellency must stay for lunch," said His Holiness.

"Thank you very much, Your Holiness," said Bishop Lamb, astonished and just a little confused, "but I'm afraid I'll have to be running along. You see, they're expecting me up at the North American College and I'm already ten minutes late."

Bishop Lamb died two months later.

Once, a priest-friend tells us, he was driving the bishop in his car.

"Father," asked the bishop, "are we outside the diocese?"

"I think so, Bishop."

"Good," and he sighed with relief. "Then I can relax."

This is going to be good, the priest thought. How does a bishop relax?

Bishop Lamb rummaged in his brief case. Then he took off his homburg and replaced it with a visored golf cap.

"I wouldn't dare be seen wearing this thing in Greensburg," he said, with his shy little smile.

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Christopher Butler, O.S.B.

Introduction by Abbot Gilbert Hess

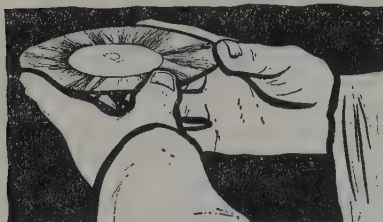
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Catholic schools, from Kindergarten to the University level, in the Commonwealth of Pennsylvania. As Monsignor Francis A. McNelis, the President of the Association, points out, this is nothing new in Catholic Education, but merely a more determined effort to focus attention on the evils and dangers of Communism to the human individual as a person, to the freedom of American citizens, and to the inviolability of a Christian spirit of life in accord with unchanging moral principles.

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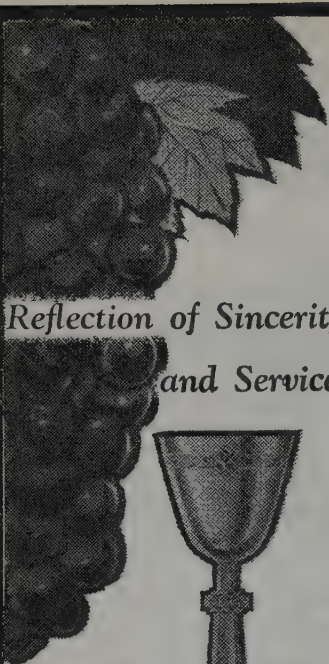
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will be delineated in all phases of the program.

The spirit of the program may be summed up very briefly—Love God and Country, Hate Communism, and Pray for the Communists in a spirit of Christian love.

Odds and Ends

THERE are 98 Catholic Congressmen in Washington, drawn from our national total of 40 million. Methodists are better represented — if you want to look at it that way — with 10 million members and 94 Congressmen. (The Methodists constitute the largest Protestant body in this country.) Four million Presbyterians have 72 Congressmen, while the 3 million Episcopalians have 67. The Baptists, with 14 million, have only 66 members in Congress. The Congregationalists have 26, Lutherans, 22; Disciples of Christ, 16; Jews, 12.

* * *

Outside of the Gospels and the writings of Josephus, no mention has ever been found of Pontius Pilate. But now, in the ruins of Caesarea, Italian archaeologists have found a stone slab measuring about 20 x 15 inches and bearing the name "Pontius Pilate." Believed to have been used in the dedication of a building, the slab was found in the ruins of the Roman theater.

The inscription contains three lines. The first reads "Tiberius," probably the name of the Roman emperor in Our Lord's time; the second, "Pontius Pilate"; and the third has not yet been deciphered.

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NOVEMBER, 1961 / VOL. 17, NO. 11

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Editorial Comment

Fourteen More Years

"In the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away." —Thus Our Lord in St. Matthew 24: 38-39.

I think of that three or four times a week as I riffle through the day's cachet of news from NCWC: schools abuilding, churches dedicated, newspapers organized, directors appointed to CCD posts: all the transaction of a normal, peaceful society — "eating and drinking, marrying and giving in marriage" — while the evening papers carry pictures of the Cuban clergy being loaded on ships, booted out of their parishes and schools, while the Cardinal Archbishop of Santiago, thanks some Cardinal in Argentina for providing him with a cup of coffee and a nice quiet place to die.

And so Cuba goes down the drain, destroyed from within (they are always destroyed from within by their own citizen-traitors)—450 years of zeal and sacrifice, millions of souls cut off from the Sacraments, billions of dollars lost in schools, churches, convents, rectories, monasteries, seminaries, and their furniture, sacred and otherwise. . .

The Culprits

We know who did it: Roy Rubottom and William Wieland with the help of the *New York Times* and various sectors of the Catholic Press. There were two rascals slugging it out down there: Batista, friendly to the Church, and Castro, reportedly a Communist. Instead of taking the *pars tutior* and supporting Batista, many of our Catholic editors unaccountably backed the man with the Red record. ("But he told me himself that he was not a Communist," one

such Catholic writer later stammered to his friends. "How could he do this to me!")

"So we guessed wrong? Cuba gone? The whole fourth grade shipped to Russia for indoctrination? The Church put out of business indefinitely? So sorry! But let's not have any witch hunts now. After all, we were only following the Liberal line."

Red Conquest by 1975

Catholic schools in Minnesota have been appraised at close to \$250 million. According to Nikita Khrushchev, speaking on January 6 of this year, he will have them in 1975, together with your house, Father, and the chair you are sitting on right now. That makes your building campaign look rather foolish, doesn't it.

Dr. Stefan T. Possony analyzed Khrushchev's speech before a Congressional Committee. Dr. Possony is graduate professor of international politics at Georgetown.

But this is ridiculous, isn't it. You shouldn't even be wasting time on such rubbish as this. You ought to get on with that CYO program nagging at the back of your mind, the Sodality reception, the bowling league.

That's the way it was in Czechoslovakia. The bishops and priests there had four good years after the war to rebuild and get their organizations back in shape. Can't you just hear the bull-sessions: "Come on. It

can't happen here. We're safe. Besides, there is too much work to be done. There is no time for worrying." Then came 1949.

". . . And they knew not till the flood came, and took them all away." For us it will be 1975. How old will you be then, Father? Still able for physical work?—or old and useless?

A Cold, Hostile Stare

During the late '40's, one of our missionary bishops called at the State Department to tell them that the "agrarian reformers" in China were actually Communists. He was met by the cold, hostile stare of John Stewart Service.

"We know that," said Service. "You're not telling us a thing. But China should go to Russia. It belongs in the Soviet orbit."

This bishop thought of the millions of pennies invested through the years by American Catholic school children, of the dollars forwarded to his congregation by our poor old "church mice," of the hospitals and dispensaries, everything built up by decades of sacrifice.

He left Washington with the intention of stumping the country. If he could only alert American Catholics, he thought, China might yet be saved. But he was very soon brought to heel. "*Propter bonum commune*," he was told, "we cannot afford to antagonize the Establishment or estrange public

opinion." They did not define the extension of their Latin adjective. Thus, His Excellency had to stand aside gagged, while China fell—600 million souls sentenced to atheism.

And what, precisely, could be the nature of the disaster wrought by an angry Establishment?—or by a hostile public opinion (granted such a result)? Would it be anything at all proportionate with the misery here and hereafter of the 600 million Chinese offered in appeasement?

We work so hard to instruct and baptize one convert, to build and pay for one church, and then—so lightly!—we gloss over the loss of a whole nation to the Faith, and in our discussions we are critical, not of the Communist but of the anti-Communist. "That's all he thinks about." And isn't it a good thing?—when we know that millions of Reds are plotting our destruction and think of nothing else day and night! Isn't it a good thing to have a few on our side to match them!

(For an extended development of this aspect, read the article "Serving the Kremlin" in this present issue.)

Ike v. Harry

"Why is it that we never hear a word about Communism from the pulpit?" ask the laity.

It is mainly because Harry Truman, confronted with the Hiss investigation, called it a

red herring and then Eisenhower rode into the White House on Joe McCarthy's coat-tails and "20 years of treason." That made it partisan politics.

But if we are reluctant to discuss this synthesis of heresies from the pulpit, we can at least inform ourselves and our people through study clubs, and they in turn can learn to exert pressure on our legislators and to vote intelligently. For study outlines, try the Cardinal Mindszenty Foundation at Box 321—Clayton Branch, St. Louis 5, Mo. Also good is *A Manual for Survival*, published by the Church League of America at Wheaton, Ill. It costs \$3.14, but it is well worth the price.

All Together

How handily we shot down the Federal Aid Bill when we all pitched in and worked together. I have wondered, before and since then, if we could not have saved China in the same way. If Maryknoll and the Columban and Passionist Fathers had been joined by NCWC and the whole Catholic Press, if there had been a concerted letter-writing campaign, petitions and delegations to Washington . . .

Of course, we would have incurred the hostility of those traitors later smoked out of the State Department; the Administration might have been annoyed; they might have said No, later, when we applied for

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a mailbox right outside our rectory, they might have cut our diocesan colleges out of some particular Federal hand-out—but with 600 million souls at stake, it would have been well worth trying.

And now comes 1975. China is gone and, incredibly! we have to work to save our own coun-

try. Khrushchev is allowing us 14 more years.

"In the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away." —R.G.



The Steward of Christian Truth

"The supreme attraction of Rome is to be found in its ethical rigorism. Rome is the one uncompromising corporate witness to that moral code of Christendom which preserves Western civilization from final collapse. It represents the last loyalty of the human race to its own highest moral standards. . . .

"There is no authoritative moral theology which can tell us what is the final judgment of Anglicans and Free Churchmen on questions such as marriage, divorce and birth control, euthanasia, companionate experiments, abortions, suicide. Only Rome speaks with one voice on such themes, and these are the issues of life and death." — Rev. J. M. Lloyd Thomas, in *The Hibbert Journal*.

Mass in English— God Forbid !

A pastor speaks his mind

JOSEPH O'NEILL

RECENTLY I have been quizzing some of my confreres about the use of our own language in the Liturgy. I have the impression that there is a fairly general tendency to favor use of some of the vernacular in the giving of individual Sacraments — Baptism, for example. A number would favor the Breviary — most of it, anyhow, in a language that would be more comprehensible — shame on us, but let's face it. But there seems to be determined opposition on the part of a sizable number to tampering with the language of the Mass. Why?

Now I realize that the pro-English lads and lassies regard those who take the "stand pat" view on the Mass as being "out of touch" with the needs of a changing world. And I am quite aware of the "status quo" type who doesn't want to alter anything. But I have come to the realization that, in general, I'm not dealing with "die hards." The very fact, of course, that they are inclined to welcome other changes is indicative.

Fr. O'Neil's parish is at Beaverton, Ontario.

So we're not dealing here with Latinists — quite the contrary. But perhaps I should take one priest — a widely travelled missionary — who was very outspoken on the subject. "I think it would be stupid to fool around with the Mass language," he said. "Those who keep harping for it don't seem to realize the sensitive nature of the question in regard to nationalities. The fact that the Mass is in Latin, a no-nation tongue, keeps it above all this bickering." He concluded by saying that we should "leave well enough alone."

Here's another case: "I attended a Social Life convention some months ago, and a noted supporter of the Liturgical Movement gave a very lengthy paper on the progress of the cause, in which some of us thought he really got "carried away" — but not to the point of being unrealistic when it comes to the language of the Mass. You see, he is the pastor of a large downtown parish in a certain city, with a conglomeration of peoples — some 35 different nationalities in his charge. When asked about using English in the Mass he replied:

"I must confess that at one time I was in favor of such a change. But many of my people don't speak English — certainly not enough to appreciate it in the Mass. Such a move would only be another roadblock towards integrating a variety of nationalities in a parish. The sameness of the Mass here as in their own country is a helpful selling point in getting them out. At the present time, with so many peoples coming to America, I think that any trend to 'nationalize' the Mass would be harmful."

A 'Neutral Language'

So it is not just a question of using the old chestnut of "the same Mass, in the same language, when travelling in Europe" — with the objection that "there aren't too many going over there anyhow, so this point is rather short sighted." But it seems to me that the wider horizon angle is that of the "neutralist nature" of this so-called "dead" but very active tongue. I think that Holy Mother Church is very aware of the implications of such a change in the Mass. On the other hand, there is the personalized factor of the priest who will try to be "all things to all men," by reading a goodly portion of, say, the Baptismal ceremony, in the language (not just English) of the particular peoples — French, Italian, Spanish — whatever is called for.

I think that this "all things" angle will call for the swallowing of our pride as we stumble around in some of these foreign tongues. But if only we try, then the slips won't matter; for the fact that we are attempting to make these newcomers feel "at home" is what counts. However, as far as the Mass is concerned, the "common denominator" note is to be encouraged, rather than a "breaking up" concept that would tend towards further division of peoples.

The attitude of some: "Let them learn English. This is the language here, and if they don't want to fall in line, let them go back where they came from" — well, this is simply a selfish approach. It is a very un-universal outlook; one wonders whether a priest who holds to this has skipped the "teach all nations" tract.

From what I can learn about the situation in North America, it would appear that the movement towards national parishes has been encouraged by the fact that in years gone by the "welcome mat" was not extended to "them furriners" in Anglo-Saxon churches. Admittedly, some peoples are more prone to stick to themselves. But when those who did not speak English were treated with contempt and indifference in established parochial setups, then what else

could be expected? So national parishes sprang up.

Assimilating the Immigrant

But in recent years I think that the "not wanted" attitude has been replaced by some attempt to understand these newcomers — the idea that they must be brought around to the Anglicized situation gradually. I belong to an archdiocese where there has been more post-war immigration than any place in North America, as far as our Main City is concerned. I do not mean this to be "a commercial," but I should simply like to say that while we have had a number of new national parishes, yet the absorption of peoples into regular parochial life has been simply tremendous. And not only will you find them in the longer established parishes, but in "suburbia" as well — yes, and out "in the sticks," I should add. Now I think that to "English" the Mass around here would be a very shallow move.

But I should like to tell you how a priest-friend of mine has "broken in" his newcomers to regular parochial life. To begin with, there is no "overnight process of adjustment." In his case, there is a predominance of one foreign language. Now, of course, he runs large night classes for the learning of English in his school. And he also has priests of the particular nation in question on his staff.

He has two Masses in the church hall each Sunday, with sermons in the foreign tongue. But at the same time he has Masses upstairs, with the English sermon. He tells me that what is happening is that a goodly number of those down in the hall are "graduating" by shifting upstairs as they become more familiar with English. The fact that they have a choice is what counts.

The 'New Look'

The fact of the matter is, too, that they will probably continue to go to confession in their own language — it's hard enough to go to confession anyhow. But they can now understand the new language, and this to the extent of joining parish societies, as is done by a number. One needn't be surprised either if one of them becomes an executive member of the Holy Name Society, or the Sodality. Yes, the staid Anglo-Saxon parish has now assumed a "new look."

Other pastors faced with a variety of new tongues among the "invaders" have the practise of bringing in language priests to preach and hear confessions. And there is also the necessity of parlor calls where they can be utilized for those newcomers.

There is the matter of the altar and the choir — not so very important, one might say from the point of view of numbers, but rather for what it sig-

nifies — unanimity. I refer to the cases of foreign peoples whose boys can begin at once to serve Mass in the new parish, and where other members of a family are able to mount to the choir loft to “join in the Gregorian.” Here, either on altar or in choir they are “at home.” The Latin is the “universal” factor. I recall the case of a certain immigrant family who, although speaking no English, arrived at Mass, and seeing that the priest was without an altar boy, sent their 12-year-old lad up to serve. Maybe they didn’t understand Latin, but they heard the familiar words: “Introibo ad altare Dei,” and they were proud to “belong” as their boy responded: “Ad Deum qui laetificat juventutem meam.”

I cannot omit here a reference to bi-lingual parishes — a situation that has to be handled with “kid gloves.” For instance, there are a number of places in North America where both French and English must be used. If there is only one Mass on Sunday, then the Epistle, Gospel, announcements, and sermon are done in each language — a “double-feature” which is not infrequently somewhat lengthy, as you might well imagine. Peoples of both languages are very sensitive in regard to favoritism towards one group. Now if there is a plurality of Masses, then you can use French at one Mass, and English at another for the sermon

and such like. Having worked as an assistant in such a parish, I am fully aware of what it means to be “language conscious.” It is indeed a blessing that with the Mass in Latin it is above all this problem of bilingualism.

So again, the Latin Mass does not get involved in the situation. This angle of a neutral language may appear to be rather negative unless one considers that “the last state” could well be “worse than the first.” True progress means a change for the better; it does not mean, then, to change for the sake of change. And I should like to give here an example of the potential for distributing the spirit of reverence during the Holy Sacrifice — this was a Mass said by a “worker-priest” in France; permission had been given to use French, save from the beginning of the Canon till the *Pater noster*.

One Possibility

The celebration was described by an American priest-sociologist, who was on hand. He stated that the French translation was “rather free.” The celebrant interrupted the Mass to explain a certain passage. The sermon consisted of a question and answer session. While the priest-observer was obviously sympathetic towards apostolic efforts in France, he did concede that this “rather free” set-

up might not be too acceptable in America.

How right he was! Our American Catholics possess the spirit of reverence for holy things — this is especially noted in the devout manner with which most of them conduct themselves in church. It stands out in sharp contrast to that attitude of familiarity, with the laughing and talking that goes with it encountered in some places on the European scene. And add to this a spirit of anti-clericalism which creates an almost insurmountable gap between priest and people.

Remember that popular song "Count Your Blessings"? Well, I think that it is time that we reassessed ourselves. We don't want to tarnish the healthy spirit that exists — whether it is that of reverence in church, or that of fealty between the clergy and faithful.

So many of our people are weekly Communicants — a goodly number are out to hear Mass every day, and to receive as well. Over the years the people have become "Mass conscious," due to the popularizing of the Missal, and the frequent sermons which emphasize the fact that "it is the Mass that matters."

The Man At Mass

And our men go to Mass, don't they? It is not regarded as something "for women and children." It is a beautiful sight

to see the father, mother, and children "team" side by side in a pew, with Missals or prayer-books, according to particular needs. This is common in America — common, too, for them to approach the altar rail together. Of course there is the obstacle to this family scene by pastors who still hang on to the "Children's Crusade" at their set Mass each Sunday. However, pastors are becoming up-dated in this matter for the most part. There has been a very effective movement in recent years, emphasizing the "togetherness" of the family. So family Communion is now the long overdue result.

Anyhow, in some countries it is not "the thing to do" for the men to go to Mass; and when a boy reached sufficient maturity, he joins his father, "free" from being bothered. Movements, such as the Jocist technique, have been organized to change this kind of an attitude towards religion.

And we have pews in our churches; no wonder that people are inclined to lack of reverence in vast pewless structures: or that they slip over to side altars to hear Mass. One meets this situation in some places in Europe. Altars set a long ways back from the people, in such churches, have resulted in the "people's altar," and the crying need in such a situation of a community Mass effort. Nor is it any wonder that

"vernacular talk" takes place —especially in areas where the clergy are "trying anything" to overcome spiritual lassitude.

We also have a parish consciousness on the part of a goodly number of our people. They feel that they "belong." They give generously, and while it is true that they have more to give, this is not the whole answer. For there are other countries where people are simply not well trained in supporting the Church. The "offertory" idea does not seem to take hold. But I suppose that we must consider here as well the fact of "churches all over the place" — so that if people do go to Mass, they can slip in to a handy church, rather than the parish one. The sense of parochial af-

filiation is absent; so of course there is no concept of giving.

Anyhow, to sum up: I think that there are a number of very solid reasons for leaving the Latin in the Mass entirely. I know that those who favor the use of the vernacular in this case are sincerely trying to bring this sacred action "down to the people." While commending their very earnest approach, I suggest that the problem has deeper implications, which would incline the Church to be very hesitant in changing the Mass language. It might be well, too, for us to be more grateful for the good features of Catholicism in America — it is here, I think, that the theme "Count Your Blessings" is important.



Words of Wisdom on Cuba

"What is being built in Cuba is, of course, a socialist economy. But this may be a necessity. In many areas of the world it is a necessity, and more likely it must be a necessity in many South and Central American countries. Communal living does not necessarily mean an acceptance of the Soviet Communist doctrine." — Mrs. Eleanor Roosevelt, December, 1960.

The Sick Curate

'To beg I am ashamed . . .'

JOHN E. LEONARD

FATHER John was sick. In fact, he had been sick a long time. But he had been able to fulfill his major obligations, after a fashion. That is, he had said his Mass, heard confessions, conducted devotions. Sick calls were difficult. There were times when he had to rest at the home of the ill person to regain his strength before he was able to give the last sacraments. He knew at times that people wondered what was the matter with him. He wondered himself.

The doctors had told him he was "run down." Of course that was ridiculous. A young curate (a curate in his late 30s is young) cannot afford the luxury of being run down. Besides, he was in a busy parish. His job had to be done. The four other curates could not be imposed upon. They had more than enough to do. They could not cover his days on duty — more especially, they could not cover his nights.

As things became progressively worse, the curate had to give in, to a certain degree. Offering Mass became too much of a problem. He was not sure of

his legs. He was afraid he might not be able to complete the Holy Sacrifice. That fear made his legs weaker. So he asked to be excused for the time being. "I know I shall be all right in a week or two." The week or two stretched out to a month. His expenses increased. His doctor had to live. The ineffectual prescriptions were expensive, with due respect to modern biotics, "anti" or otherwise. Yet one of his fellow-curates objected *sub rosa*, but in a loud voice, to the sick curate's continued participation in the "kitty" without which even a well curate cannot survive, not to mention a sick one with oblivion staring him in the face.

And oblivion is exactly what a sick curate faces in many dioceses in the United States. He realizes this. Such a realization makes his sickness a matter of life and death. His recuperation becomes more difficult. Actually impossible. Fellow-curates understandably resent duties being added to their already busy lives; a pastor has no room. He needs that room for a curate who can carry his load. The tension mounts. Finally the curate realizes he is in the way. It is a difficult realization, especially since he is sure a more or less extended rest would solve everything.

A frequent contributor to this magazine, Fr. Leonard is chaplain to the Sisters of St. Joseph at Brentwood, N.Y.

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Yet, very practically, there is no room at the inn. How many curates have been forced to such a conclusion!

The next step? That is difficult. All of a sudden the rectory is no longer your home — if it ever was. Your room is needed for somebody else who can do the job. Your pride would not permit you to occupy needed space. But then how many lay-people are put out of their home when they become ill? The obvious question, of course, is how much a home is the rectory for curates? When one young curate asked his elderly pastor one Christmas if he could go home for dinner, the pastor snapped back: "This is your home!" Could be — on Christmas. On other days it is often something else.

Where to Go?

What does a sick curate do? Perhaps he can go home, to the house of his folks. Yet many curates in the late 30s, and especially those who are older, either do not have the blessing of parents who are alive, or have parents who do not have the necessary extra room. There is the added difficulty for those who do have their parents, of living in a house they left so many years ago. Returning home sick, after years of having become accustomed to a definite and different way of life, can aggravate a sickness more than anything on this

earth. With all due respect to the best of parents, and the parents of priests are usually the best, a priest would find it very difficult to acclimate himself to the routine of a house that has been established over many years, while he was not there.

The sick curate who does not have his parents, or a sister or brother, married or otherwise, faces a blank. He HAS to live some place. Florida is always an attraction. Some hotel, some place. But there is a catch to it. Expenses! A few months in the sun might be the answer to Father's indisposition. Yet he finds in many dioceses, that he is entitled to his curate's salary for six months from the parish he last served. Taking a more than top average of curate's salaries, that means he can expect \$100 a month (and much less in many dioceses) for the six months of his recuperation. How long could he last in Florida (or even Waukegan), on such a benefice?

Of course, the point is clear. A curate cannot afford to get sick. (When you consider that statement, it becomes a sad commentary on what is more usual than otherwise.) But as the time for a curate to become a pastor becomes increasingly longer — meaning that curates are becoming much older as curates — the number of sick curates becomes increasingly larger. Some dioceses have a sick fund. But when an

approach is made to such an agency — and when one is sick such an approach is always extremely timid — the answer so often is that these funds have been eaten up by the chronically sick of the diocese. This is understandable. Complete sympathy must be extended to such priests. No one would begrudge them an iota. The hope is that they will eventually return.

Yet what is the sick curate to do? Many bishops are extremely generous to such priests. But the priest involved is quite aware that such a generosity is charity. A priest

who is not the object of such charity has no claim, no insurance, no social security, no home. In some dioceses, too few, homes have been built for such priests.

In such dioceses, priests have less fear of sickness, and their recuperation has a head start.

The rectory is the home of the priests of the parish. Technically this is true. More truthfully, it is the home of the curate as long as he can physically do his job. Once he has lost his effectiveness, he has to look for the nearest exit — at a time when he is at his lowest.

There must be a better way!



'St.' Alexander the Great?

"It is not surprising, wrote somebody to one of the better London dailies, that the Church of Ethiopia canonised Pontius Pilate. It has also canonised Alexander the Great.

"To readers of Mr. Waugh this will seem but one more engaging eccentricity peculiar to 'Azania.' Alexander nevertheless seems an odd choice, being already the son of the god Jupiter Ammon, as the oracles confirmed. His death at 33, due to a bathing chill following a protracted drinking bout, affords him no very obvious title to sanctity, either. I find there are four canonised Alexanders in the West — a Doctor, two bishops, and a Pope. Possibly something went wrong long ago with the Ethiopian wave length?" — Pasquin, *The Universe*.

Some Notes On Mental Disorders (II)

WINFRED OVERHOLSER, M.D.

Their cause and treatment

I HAVE spoken of psychosomatic medicine—there have been some tremendous contributions made to this original “hunch” that the emotions have a good deal to do with many types of physical illness. Great contributions were made by physiologists, notably common, who demonstrated that emotional changes have much to do with the body chemistry—with the output of adrenaline, with the rise of blood pressure, the increase in blood sugar, for example. A great deal of progress has been made in this particular field. It is recognized now that many emotional factors are involved in bringing about and in keeping alive such things as gastric or duodenal ulcer or high blood pressure,

coronary attacks, and so on. No system of the body is immune to emotional influence.

I have spoken of some of these organic conditions. It is recognized, in the present state of our knowledge, that it is still true that there are some serious mental disorders which are not clearly due to any changes in the brain or elsewhere in the body. These are referred to as functional. “Functional” is a dangerous word, because it is likely to lull you into a satisfaction with your lack of knowledge. Sometimes we use a synonym for it, and speak of essential — such as, essential hypertension, essential epilepsy, which means the same thing, namely, God only knows — or “idiopathic,” if one wishes to lapse into his native Greek, meaning precisely the same thing: that it is of unknown cause.

In the latest nomenclature of the American Psychiatric Association, they are referred to somewhat more cautiously, “being without clearly defined clinical cause or structural change in the brain.” In other words, the present nomenclature recognizes the fact that we have an opportunity to fill in our ignorance in these matters.

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Prevalent Types

In this group we have, unfortunately, some of the very prevalent types of mental disorder. All of the neuroses, anxiety neurosis, hysterias, obsessive compulsive states, and so on, come in this category; the manic-depressive psychosis, which is important, particularly the depression; and I suppose a philosopher could make a great deal of the fact that depression is about three times as common as elation.

Schizophrenia is another, and that is the top as far as incidence is concerned. It used to be referred to as dementia praecox, when it was thought that there was more or less a physical basis. Schizophrenia is a much broader term, invented by Bleuler; dementia praecox proved not to be a true dementia, and it is only praecox in the sense that it is earlier than the senium.

Here is a whole group of disorders which as far as we know at the moment—I think we are on the trail of some bio-chemical factors in some of these, notably schizophrenia—are psychogenic in origin; that is, due to psychological causes rather than primarily physical ones.

One must acknowledge Freud and his contributions to knowledge of what goes on in the human mind. Without the illumination that he gave, we should still be engaging merely in "moral treatment" in a lot of

these things, or perhaps giving the patient an occasional pat on the back. Freud brought about a very substantial revolution in our whole way of thinking, and illuminated many dark corners, so that today a great deal more is being done in the treatment of these so-called functional conditions than was ever done before.

Freud uncovered basically the dynamic force of the unconscious. He blamed much on very early experiences, he devoted a good deal of attention to some of the sexual interpretations, and that is one thing that has bothered some people a good deal, and delayed in some circles at least the general acceptance of his ideas. Today, however, although there is a psychoanalytic school of classical psychoanalysis, Freud's influence has gone much farther than among the analysts. Today his basic concepts have permeated the whole of psychiatric thinking.

That does not mean necessarily that every psychiatrist is an analyst. Every analyst, in this country at least, is a psychiatrist; that is, psychoanalysis is a specialty of psychiatry. It is not a discipline entirely distinct. There were some followers of Freud who followed him for a while and then broke away. That was true, for example, of Jung, and of Adler, and of Rank; more recently we have had developments spring-

ing primarily from Freud's ideas in the case of Horney, Sullivan, and others.

Uncharted Areas

It is a fact that we have much to learn yet, and much investigation is going on, both along analytic, biochemical, and other lines. But we certainly have come a long, long way from the earlier days of moral treatment, high as the ideals of that treatment were. At the same time, there has been a growing acceptance on the part of the public. There are, indeed, in some of the more "sophisticated" centers, persons who feel that they have not lived, and are not in the swim, unless they have their own personal psychiatrist, meaning of course an analyst. There is a vast change in the attitude of the public, particularly since World War I. I have seen it myself through the years—it is most encouraging, because it means in the first place that many more persons are ready to accept treatment for their emotional difficulties than were formerly. They are not ashamed of having it known even that they are seeing a psychiatrist.

It means, too, that with the public feeling this way, people are more ready to enter mental hospitals early, rather than have the family keep them at home under wraps until the situation has become dramati-

cally in need of serious attention. Again, it has meant that the path has been made considerably easier for the ex-patient, for the patient who is going back to the community — and many of them do go back, of course, to be accepted again by relatives, friends and employers.

Incidentally, it has meant, with a few conspicuous exceptions, that legislatures in general are ready to deal much more generously not only with the hospitals, but with the many clinics that have been set up in the community. The growth of the community clinic, both for adults and for children, has been startling and has resulted to a very considerable extent either in making it unnecessary for patients to go to hospitals, or in providing treatment early, if hospitalization is necessary.

Types of Treatment

I have spoken of these organic and "functional" groups, and now I should like to say something about the types of treatment, both of an organic and of a psychological sort. There have been various attempts to try organic methods — physiological methods — on some of these conditions which are looked upon as essentially psychogenic. I spoke of Benjamin Rush's actions, his types of treatment of long ago. There has been more recently. I think

of the example of insulin coma or insulin shock, which was devised by Sakel, a Viennese, about 1935 or thereabouts. Again, this was something of a discovery by accident. He had found that some patients with drug addiction whom he was seeing in a general hospital in Vienna, who accidentally received overdoses of insulin, seemed better afterwards, and he devised the theory — that if you put the patient into a coma by the use of a large dose of insulin, thus reducing his circulating blood sugar, and then brought him out at the appropriate time — this could be done very readily, usually, by the administration of some glucose — you might improve his mental state if he were suffering from schizophrenia.

I suppose that history has recorded many instances in which a condition thought to be untreatable, or hopeless, suddenly achieves great attention when something was proposed that might cure it. The same is true of the various cancer "cures" advertised, and so on. And there was still a feeling somewhat of hopelessness about schizophrenia.

There was a great to-do, a great deal of enthusiasm generated about insulin shock; it swept through mental hospitals, and it still has its advocates. There are dangers to it, patients have died after developing an irreversible coma. The

results did not come up to early expectations. Much of the enthusiasm has died down, and in a good many places insulin shock has been virtually abandoned. We gave it up in Saint Elizabeths Hospital long ago. It is a hospital procedure, if used at all, and calls for a lot of nursing, and very close medical attention.

Metrazol

About the same time, Dr. Meduna, of Budapest, thought that he had observed that epileptics — persons who had convulsions — did not develop schizophrenia. His fundamental proposition was wrong. Actually there is not any necessary antagonism, but he thought there was one between the convulsive state and schizophrenia. He used what is known as metrazol, a drug which gave the patient convulsions all right, when given intravenously, but unfortunately some of the patients did not show very much improvement.

Then another type of convulsive therapy was devised by two Italians, Bini and Cerletti. They found that by passing an electric current of very low milliamperage between the temples, the patient could be thrown into some pretty violent convulsions. This is referred to as the electro-convulsive therapy, or as ECT, for short. That, too, was used first for schizophrenia and again

THE PRIEST

without any very startling results, but it was found that in some cases, at least of depression, it seemed beneficial. To my mind, that is the forte of electric convulsive therapy today.

It has its risks, to be sure — there have been fractures, there have been a few deaths. It certainly mixes the patient up very thoroughly, and usually after a series of shocks the patient's memory is disturbed. But in the case of depression, it has proved itself useful. It should not be the first thing thought of, even there, and I am sure that in a good many centers it is being used considerably more frequently than it ought to be.

It is worth while to remember that families very often get the idea that if something tangible is not being done for the patient, if he is not getting shock therapy or pills, he is not being treated. As a matter of fact, by being in a place where he is understood, where he is surrounded by others who have similar problems, where he may act more or less as he wishes, for a time at least, and where efforts are being made to socialize him, he is under treatment, even though the family may not appreciate that fact.

There is no doubt that the patient knows, when he has had a shock, that something

has been done, and the family knows it too. I am afraid that sometimes doctors are seduced into prescribing shock or pills for the patient, more or less to please the family and pacify the family, instead of having them complain to the doctor that he is not treating the patient. I think that there ought to be better indications for the treatment than that before it is entered into.

I shall pass over lobotomy or leucotomy with only a few words. I made a note here for myself: Less said the better. And I think perhaps we will just about let it go at that. It was found about 20 years ago that if you cut the pathway between the anterior part of the frontal lobe and the mid-brain, the anxiety was reduced. The truth is that you cannot re-establish those connections; some people have got into rather serious trouble afterwards, although they were very comfortable about getting into the trouble. Fortunately, leucotomy has gone out because the tranquillizers, so called, produce a somewhat similar state of mind which is reversible. When you stop the drug at least the results are not permanent as they are after leucotomy.

I might mention hydrotherapy. To my mind the use of tubs and packs has gone out permanently. There are some places where the doctors be-

SOME NOTES ON MENTAL DISORDERS (II)

come so enamored of electro-shock they have taken out the tubs. I predict that some time or other, perhaps before long, they will be putting them back. At least, when you are putting the patient in a tub or in a

pack, you are not loading him with drugs that he has to eliminate, and you are not doing something that may give him a fracture of the spine or something like that.

(To be continued)



So Be at Peace

"Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day.

"Either He will shield you from suffering; or He will give you unfailing strength to bear it.

"Be at peace, then, put aside all anxious thoughts and imaginations, and say continually: The Lord is my strength and my shield; my heart has trusted in Him and I am helped. He is not only with me but in me and I in Him.

"What can a child fear, surrounded by such a Father's arms?" — **St. Francis de Sales.**

Whittaker Chambers

...A Tribute

ALAN McSWEENEY, C.P.

A selfless man

I AM impelled to write this article. I became acquainted with Whittaker Chambers at perhaps the nadir of his fortunes. It was at a time when, added to his mental and emotional anguish, he suffered a heavy physical disability — a heart attack.

His enemies in our own country must indeed have been glad. Many of these enemies were of not inconsiderable importance in political and educational circles. Towards him they showed themselves vicious as only the "certified gentlemen" can be vicious. They yearned for his destruction. For by his testimony and his writing, Whittaker Chambers had committed the unpardonable crime of showing them to be not only deceptive but stupid. Long before they had either ignored or perverted moral values; but they did purport to be in the *know* — and sadly still do.

But to return to my meeting with "the apostate Communist" as *The Baltimore Sun* snidely referred to him in an obituary. I was the chaplain at St. Agnes' Hospital, Baltimore, Md., to which he came as a patient in November, 1952 — the very day

President Eisenhower was elected to his first term in office. Much is made of the medical and physical history of each patient in present hospital practice. It is a concern, but not primary, of the chaplain. I had, however, shortly before read *Witness*, that intensely personalized book, tragic and intimately revealing. This, together with an ever deepening friendship that grew while Whittaker Chambers was in the hospital and afterwards, gave me insight into the soul of the man.

Because of help in that area — and not to minimize the devoted and conscientious care of doctors, sisters and nurses — he told me of his gratitude to me for being more than fifty percent responsible in his recovery. To such a thin edge had the constant attrition of worldly powerful enemies worn his spirit that he no longer had the will to live. And this was an exceedingly brave man.

I am grateful for what help I gave. For one reason, I have felt, since reading *Witness*, that Whittaker Chambers' break with Communism and its atheism began with an affirmation of the moral law — was

the decision of himself and his wife to have their child despite Party directives demanding abortion. I know — his book makes very clear — his joy in his children. I saw, after he left the hospital, his happiness in his grandchildren. For a man who sacrificed so much for the good, his extra lease on life deepened that joy and happiness and was, I believe, a special new aid.

A Providential Role

Sacrifice he did. As an editorial in *Life* said: "He bolted twice. He first rejected Communism and then turned his back on success. He did so in order to become a witness to unpopular truth, and to let light and air into the sick places of his country's soul." His role was more than haphazard; it was providential.

That he realized. "I do not know," he said, "any way to explain why God's grace touches a man who seems unworthy of it. But neither do I know any other way to explain how a man like myself — tarnished by life, unprepossessing, not brave — could prevail so far against the powers of the world arrayed almost solidly against him to destroy him and defeat his truth. In this sense I am an involuntary witness to God's grace and to the fortifying power of faith. It was my fate to be in turn a witness to each of the two great faiths of our time." (*Witness*, pp. 6 & 7)

A witness he was, but at what a cost to himself and perforce his loved ones. It impelled his break with the Communist Party with deadly peril in the offing, his testimony and the trial that ensued, with total and implacable effort to discredit him and then his book, wherein counter to his nature a modest man lays bare the roots of his being.

Pope Pius XII, somewhere in his statements, says our age is the time, not for controversialists, not for apologists, but for witnesses. Life precedes theory. Of theory and countertheory we have had so much it befores the air we need to breath. The psychologists, the sociologists, the political theorists pour forth an unending stream of advice and solution, so heavy with its specialized jargon that it has come to hang like a miasma over the national scene. It was part of the genius of Whittaker Chambers to grasp the need of a witness and so entitle his book; it was a measure of his moral and religious strength to be one.

The Devil's Revenge?

Once in his dimmed and quiet hospital room, the scene of many of our enthralling talks, he told me of what had happened just before the Hiss trial. The last article he had written for *Life* magazine was one on the Devil. The young Catholic woman who had aided him in research for it warned

him that the Devil would get even with Mr. Chambers for bringing him into the public eye. Then came the trial in which he was misinterpreted in the press and torn to shreds on the stand. In the light of all this, he asked me what I thought of the warning of the young lady. The Devil, I granted, has great power for mischief in human lives; even then, however, only as much as God allows him. For Whittaker Chambers what should be stressed was the Providence of God guiding and sustaining him in so many desperate turns for his own good and that of his country. To that he agreed.

For he was a religious man. His conviction was thus expressed: "With prayer, with humility of spirit tempering his temerity of mind, man has always sought to define the nature of the most important fact of his experience: God. To this unending effort to know God, man is driven by the noblest of his intentions — the sense of his mortal incompleteness — and by hard experience. For man's occasional lapses from God-seeking end inevitably in intolerable shallowness of thought combined with incalculable mischief in action. Modern man knows almost nothing about the nature of God, almost never thinks about it, and is complacently unaware that there may be any reason to..." (*Witness*, p. 505)

Strange, or is it, to hear such words from an "apostate Communist"? He was an instrument in the hand of God to probe "the sick places of his country's soul." The unjust, often untrue, efforts of his enemies to discredit him show how sick these places are. The calculated gambit to make of Whittaker Chambers a psychopathic personality, expertly demolished during the trial, could not but turn the stomach of anyone who really knew him. Often my own reply to those who have asked me to summarize my impression has been: Whittaker Chambers was a man who would never willfully hurt or harm a fellowman. To his dying breath he stayed consistent with that phase of his character. In his last fatal attack he would not let his family call the doctor. It was too early in the morning to disturb her. Psychopaths do not act so.

Apropos of Victor Hugo's *Les Misérables*, Whittaker Chambers had this to say: "It taught me that, in a world of force, the least act of humility and compassion requires the utmost exertion of all the powers of mind and soul, that nothing is so difficult, that there can be no true humility and no true compassion where there is no courage." (*Witness*, pp. 134, 135).

Of such stuff, I believe, was the soul of Whittaker Chambers.

Helpful Remarks on the Breviary

Rundown on rubrics

WINFRID HERBST, S.D.S.

BY this time we priests are well informed as regards the new breviary rubrics. Some of us may already have a new breviary, since I was informed that the *Totum* (complete breviary in one volume) was out by the end of January, from the Vatican Press. We owe a debt of gratitude to the many writers who furnished us with articles, folders, and translations on the new rubrics.

There are, however, some things to which we may not advert, the remembrance of which would be helpful to us in our recitation of the Divine Office. Briefly I am calling attention to some of them.

Sign of the Cross

In numbers 261 to 268 directions are given when to make the sign of the cross in the recitation of the breviary, when to stand, kneel, and sit. It is good to know that what is said in those numbers about the sign of the cross and the position of the body holds for the recitation in choir or in common. No. 261, however, says that it is fitting that those who recite the Divine Office alone conform to what is said about the sign of the cross. It does

not say that it is fitting that they conform to the position of the body also, though, of course, there is nothing against doing so if circumstances permit. That they usually do not permit is already evident from the fact that the rubrics do not expect that one conform to the position of the body also. Of course, the majesty of God will always dictate a becoming posture when at prayer.

When is it fitting to make the sign of the cross when the Office is said by one alone? At all those times when choir members are directed to make it, namely:

The large sign of the cross is made (devoutly) from the forehead to the breast and from the left shoulder to the right shoulder

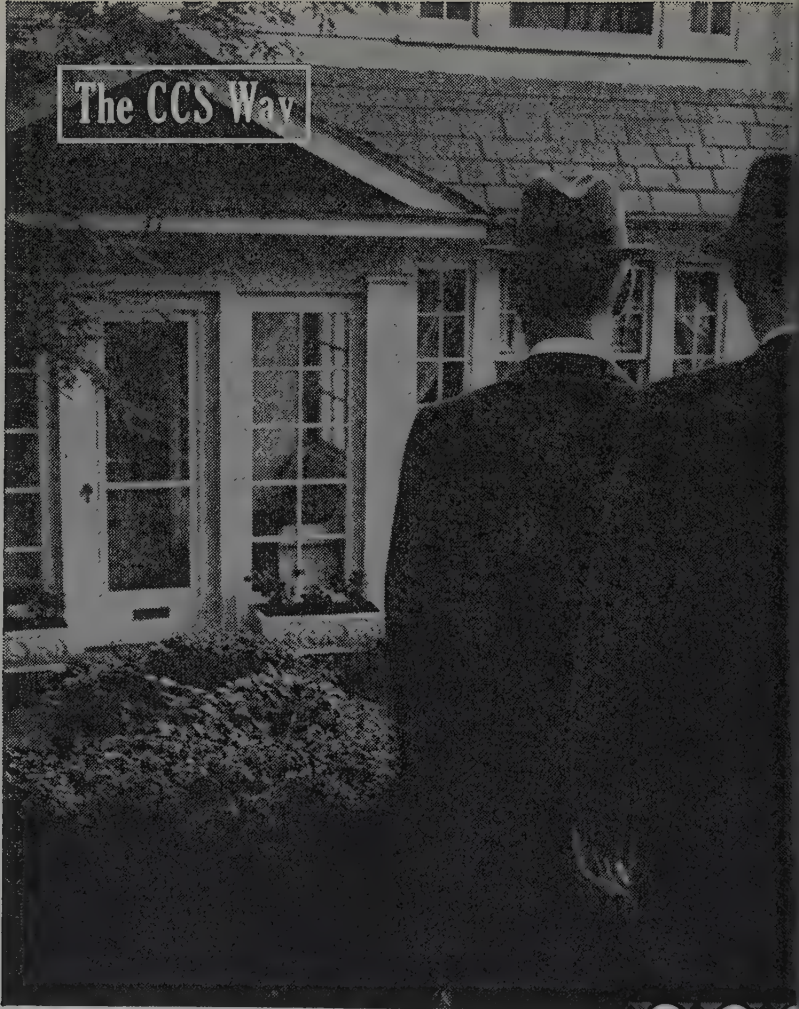
1) at the beginning of all the Hours, when the *Deus, in adiutorium* is said;

2) at the verse *Adiutorium nostrum*;

3) at the absolution *Indulgentiam* after the *Confiteor* at Compline;

4) at the beginning of the canticles *Benedictus*, *Magnificat* and *Nunc dimittis*;

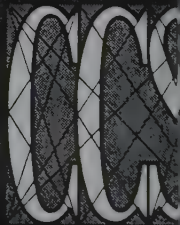
5) at the blessing at the end of Prime and of Compline;



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6) at the verse *Divinum auxilium* at the end of the Divine Office.

A small sign of the cross is made on the mouth at the beginning of Matins, at the words *Domine, labia mea aperies*.

And the sign of the cross is made on the breast at the words *Converte nos* at Compline. No dimensions are given, so each one may no doubt suit himself.

Since the sign of the cross is optional for those saying the breviary alone, though praiseworthy, it is evident that many will omit it when it would attract too much attention, as when traveling in train or plane and in similar circumstances, just as no one wants to make a spectacle of himself by too loud reading, labial conformations, etc. But it did strike me just as I wrote the above that one can always unobtrusively make the small sign of the cross on the lips and on the breast.

Antiphons

Another change in the new rubrics of the breviary which all have no doubt appreciated regards the antiphons. Heretofore they were sometimes said in part, sometimes in full before the psalms and the canticles. This matter is now simplified. The antiphons are always said in full before the psalms and canticles, at all Hours, both major and minor. (No. 191)

This change as regards the antiphons will mean a bit of extra paging for those priests who continue to use their old breviaries until such time as they get tired of piecing the new Office together, turning forward to get the complete antiphon, and in general paging a bit—a time probably not far distant.

Priests who wait for the new breviary which is to come after *this* new breviary (after the Ecumenical Council) before they get a new breviary, are very optimistic indeed. Rome, proverbially slow, has been moving so fast of late years in the matter of liturgical changes, that we are apt to forget that it may go slow again. Some think that 10 years before the *new* new breviary comes out is a very conservative guess. By that time many of us will be singing the praises of God in heaven, where our places will be determined to some extent also by the fervor and devotion with which we recited the Divine Office on earth.

The Time

As regards the time for saying the canonical Hours, I am going to quote verbatim from Leonard J. Doyle's excellent translation of the General Rubrics as published in handy booklet form by The Liturgical Press, Collegeville, Minn. It is important that we get the real meaning of these numbers (142-147):

"By their very makeup the canonical Hours of the Divine Office are ordained to the various hours of the natural day. Hence it is best, both for the real sanctification of the day and for the spiritually fruitful recitation of the Hours themselves, that each canonical Hour be recited at the time which most nearly approaches its own true time. (142)

"That the obligation of reciting the Divine Office may be satisfied, however, it is sufficient that all the canonical Hours be said within the space of the twenty-four hours of the day.

"For a good reason, *Matins* may be anticipated in the afternoon or evening hours of the preceding day, but not before two o'clock in the afternoon.

"Since *Lauds* are a morning prayer, they are said in the early morning *in choir* and *in common*; and this rule may fittingly be observed also in the recitation *by one alone*.

"For all those who are bound to the recitation of the Divine Office and especially for those living in religious communities, it is very appropriate that *Compline* be said as the last prayer at the end of the day, even if for some good reason *Matins* of the following day have already been anticipated.

"In this case the *Pater noster* otherwise said after the verse *Adiutorium nostrum* is omitted, and in its place, *in choir* and

in common, there is an examination of conscience lasting a reasonable length of time. Then the *Confiteor* and the rest are said in the usual way. This practice may fittingly be observed also in the recitation *by one alone*."

Obligation

Despite all the recommendations as regards the ideal time for the logical and spiritually fruitful recitation of the breviary, the obligation is satisfied by anyone if all the canonical Hours are said within the space of the 24 hours of the day.

No mention is made of sin of any kind here if one does not observe the order and the time. As Father Davis, S.J., said already long ago: "In regard to the order and obligation of saying the Office, the respective times of the hours should be retained, if conveniently possible, but in the private recitation there is no obligation to do so." (*Moral and Pastoral Theology*, vol. 4, p. 281)

Let everyone, then, abound in his own sense and recite the Office as he finds it the most ideal and fruitful for him to do as regards time. Each one, depending upon his ordinary daily schedule, will get in the Office as best he can, always with a view to greater seclusion for greater devotion, anticipation before the duties and cares of the day fill the mind with innumerable distractions, etc. A good way to get closer to the

mystery of the Mystical Body is to unite oneself with that portion of the praying Church which is at the moment chanting the Office at the precise and proper time. Thus a priest anticipating Matins could be thinking of the monks who have somewhere risen at two o'clock in the morning and are chanting this portion of the Divine Office.

Anticipation

For a good reason, it is stated in the rubrics, Matins may be anticipated in the afternoon or in the evening, but not before two o'clock in the afternoon. Current privileges of earlier anticipation were revoked (AAS, LII—1960—594). I asked a confrere in Rome to get into touch with the authorities of the *Unio Cleri*, which among other membership groups had been granting the privilege of earlier anticipation. He was informed that the respective privileges ceased with the going into effect of the new regulations, that is, with Jan. 1, 1961.

Lauds, however, may no longer be anticipated at all, according to the new rubrics, quoted above. There was some dispute about this among the learned, inasmuch as the matter was not so clearly stated in the rubrics as it might have been. So in the *Osservatore Romano* for Dec. 30, 1960, a Latin declaration was printed to the effect that Lauds may now no longer

be anticipated, neither in choir, nor in common, nor by one saying the Office alone.

This poses a question. The *Ritus Servandus* of the missal begins thus: "A priest who is about to say Mass, after first going to sacramental confession, if need be, and saying at least Matins and Lauds, should devote a little time to prayer, etc." Does this mean that there is an obligation to say Matins and Lauds before Mass? Cappello (I, 692) discusses this at length. After mentioning that some say it is a mortal sin not to, and that others say it is a venial sin, he sides with those who say that it is no sin at all. This, he says, is not only more probable, but seems to be certain, since a true precept is wanting.

Taking human nature into consideration, it seems that ordinarily a priest would anticipate Matins the day before or say that part of the Office after Mass. Indeed, considering the brief time that often elapses between the priest's rising and his beginning the Mass, it is to be feared that Lauds too will only too often not be a morning prayer, desirable as that may be.

Perhaps in the course of time, the Sacred Congregation will again graciously grant the privileges of earlier anticipation and even the anticipation of Lauds. Indeed, it has come to my knowledge that certain

priests, for weighty reasons, already enjoy anew the privileges of anticipating Lauds.

Aperi and Sacrosanctae

The prayer *Aperi, Domine* with which we used to begin the Office is no longer to be recited, it seems, though, of course there is no reason why those who wish to do so may not say it. It was optional anyhow. It is an indulgenced prayer to be found in the 1952 *Raccolta*. The new rubrics, speaking about the beginning of the Hours, say: "Whether in choir or in common or in the recitation by one alone, the canonical Hours are begun directly as follows: a) Matins with the verse *Domine, labia mea aperies . . .*" Hence nothing about the *Aperi, Domine*. It is not even suggested as praiseworthy (*laudibiliter dicitur*).

The prayer *Sacrosanctae*, which it was praiseworthy to say after the Office (*laudibiliter dicitur*) and which was no doubt eagerly said by all priests without fail has likewise been omitted. It was said so gladly because, to quote the above-mentioned *Raccolta* (no. 737): "Clerics in Holy Orders and priests who, having completed the Divine Office, shall recite the above prayer on bended knees, unless they are hindered therefrom, have been granted by Pope Leo X the condonation of the shortcomings and faults committed by them from hu-

man frailty in saying the Office."

Now, in "Changes in the Roman Breviary and Missal," no. 15, we read: "The indult and the indulgence formerly granted for the recitation of the prayer *Sacrosanctae* are attached to the final antiphon of the Blessed Virgin Mary." The indult we have quoted above. The indulgence is three years.

Bended Knees

Nothing is said in this new directive about saying the final antiphon on bended knees in order to gain the indult and indulgence.

The presumption is that this is no longer necessary, even if one could easily do so, all the more so because the directives for saying the Office in choir or in common state that all stand at the final antiphon of the Blessed Virgin Mary, after compline, on Saturday and Sunday, even if the Office is not of the Sunday, and throughout Paschaltide. (266)

However, since the directives as to when to make the sign of the cross, stand, kneel, and sit in the recitation of the Divine Office do not hold for those who recite the Office alone, though, as mentioned above, it is fitting that they conform to what is said about the sign of the cross, he who says the Office alone may kneel at the final antiphon, if he prefers and if he is not prevented.

The Polish National Catholics (II)

MR. WILLIAM J. WHALEN

An obsolete crusade

DOMINATING the life of the Polish Nationals for so many decades, the free-thinking Bishop Hodur stamped his own peculiar theological notions into its fabric. What began as a protest against essentially disciplinary measures such as the form of property control, the language of the liturgy, and the power to choose pastors, turned into the muddy waters of doctrinal innovation. Closer relations with the Episcopalians and Old Catholics may enable the present PNCC leaders to reconsider some of Hodur's theological bequests.

A sympathetic historian of the schism, the Rev. Theodore Andrews of the Protestant Episcopal Church observes:

"They (the creedal statements) are, of course, clearly intended as watchwords for a small but venturesome group; and their limitation is that of their being chiefly the work of one author, whose writings are not so much the carefully considered statements of a theolo-

gian as homilies of a crusading priest, eager to stir his people to action, and indignant at the pretensions of an alien hierarchy." (*The Polish National Catholic Church in America and Poland*, London, S.P.C.K., 1953, pp. 39-40)

Hodur's free-thought might be illustrated by his statement: "The leaders of the PNCC are of the opinion that before God and before America all beliefs, all sects, are equal. If God did not wish a certain sect to exist, He would not give it the necessary powers to exist and develop." (Andrews, *op.cit.*, p. 45)

The PNCC accepts the first four ecumenical councils and its own General Synods as authoritative. Some questions on which Hodur spoke, such as the doctrine of original sin and eternal punishment, seem to be considered open questions today which may be defined in some future synod.

That Hodur himself denied the doctrines of original sin and hell is clear. He also maintained that faith is "helpful to man toward his salvation, though not absolutely necessary." (*U.S. Census of Religious Bodies*, 1926, p. 10)

One of the bishop's theolog-

An instructor at Purdue, Mr. Whalen will be remembered for his studies of the Salvation Army, the Y.M.C.A., Mormonism, and other such phenomena outside the Church.

ical inventions was the elevation of the preaching, reading, and hearing of the Word of God to the status of "a great sacrament of a Christian, National Church." To end up with seven sacraments he combined baptism and confirmation into one sacrament.

As for the doctrine of the church, the PNCC declares in its current catechism: "All baptized people who are united with Christ through faith are members of the Holy Catholic Church." (p. 37) In answering the question of the need for national churches, the catechism states: "Christ called all men from all nations and races to serve God, each to contribute its particular spiritual and cultural gifts toward the building of God's Kingdom on earth." (p. 40)

Private confession is required of children and young people up to the age of 21. After that the general confession is sufficient. The Polish Nationals still distribute communion under the species of bread only. Communicants must make either a private or a general confession and fast from midnight.

Devotional Practices

They have made some minor changes in the Roman Liturgy but still celebrate the Mass, hold benediction, have Stations of the Cross, recite the rosary. They continue the special Polish devotions to the Sacred Heart and the Lenten "Gorzkie

Zale." The liturgical language is Polish although the pressure is now on from younger members to adopt more English. A few parishes will use English in preaching at one or more Sunday Masses.

Hodur added a number of unique feastdays to the PNCC calendar: the feasts of the Poor Shepherd, the Polish National Catholic Church, the Remembrance of the Dear Polish Fatherland, Brotherly Love, and the Christian Family. The church includes special liturgical commemorations for Polish heroes and religious reformers such as Huss, Savonarola, and Peter Waldo.

The catechism recommends that all PNCC homes have a crucifix, holy water, and blessed candles. It also sanctions such sacramentals as the sign of the cross, the Angelus, holy oils, ashes, palms, incense, and images of Our Lord and the saints. (p. 34)

Both parishes and diocese are relatively autonomous. Authority in the areas of faith, morals and discipline resides in the clergy; in social and economic matters in the laity.

Every four years the bishops, pastors and lay delegates meet in the General Synod. Delegates are chosen on the original basis of one for every 50 parishioners — which is becoming rather unwieldy. The four U.S. dioceses are the Central

(Scranton), Eastern (New England), Buffalo-Pittsburgh, and Chicago.

Bishop Hodur's coadjutor did not become Prime Bishop but ended up as pastor of a small parish in Manitoba, Canada. Instead, the bishop of the Chicago diocese, Leon Grochowski, succeeded to the post of Prime Bishop. As a student at Warsaw Polytechnic College, Grochowski participated in forbidden underground activities against the Russians and had to flee to the U.S. He was ordained in 1910 by Hodur and was one of the four bishops consecrated in 1924. He was an energetic organizer for the PNCC in the Chicago area and has made 11 trips to his native land. Bishop Grochowski is now 75 and married.

Their 'Supreme Pontiff'

The Prime Bishop, who also heads the Central diocese, consecrates other bishops, controls the seminary and church publications, examines candidates for the priesthood. The bishops are elected by the synod from a list of eligible priests submitted by the Prime Bishop.

The PNCC discourages formation of religious orders. It operates only one parochial school, a bilingual school in Scranton. The rest of the religious instruction is carried on through classes on Saturdays and Sundays in each parish.

The church owns its own printing plant and a 400-acre farm at Waymart, Pa., used as a summer camp and as a home for the aged.

Hodur sent a bishop to Poland in 1925 to take charge of the mission to the homeland. He also consecrated Wladislaw M. Faron as bishop in 1930 but soon found out that Bishop Faron was beginning to marry divorced people and had himself consecrated two suffragans without authority from Scranton. Hodur deposed Faron in 1931.

The founder of the PNCC visited Poland 14 times. He finally consecrated another bishop for the Polish mission, Joseph Padewski, in 1936. By 1939, the PNCC in Poland claimed 56 parishes, a seminary, and about 50,000 faithful. Few priests in Poland dared to marry. A number of priests lost their lives during the war so that by the end of the war only 70 PNCC priests survived.

The Communist government seemed to favor the growth of the schismatic church as a counter force to the Vatican but in 1951 the Reds decided to shut off all contact between the PNCC in Poland and the parent body in the U.S. Bishop Padewski was imprisoned and died in a Red prison in Warsaw on May 10, 1951.

The PNCC and the Reds

With the bishop out of the

way the Reds installed their own nominees on the church council. Recently the Gomulka government has imposed a 65% tax on the income of the Roman Catholic Church and other "private associations" which is retroactive for ten years. At the same time, the government defined the PNCC as a "public association" and therefore exempt from this tax. The PNCC probably enrolls about 60,000 people today, a tiny fraction of the Polish population. The government's hot-and-cold attitude toward the schismatics is reminiscent of the attitude of Bismark toward the Old Catholics of his day.

Isolated by a self-imposed language barrier and ultra-nationalistic aims, the PNCC has only recently entered into the wider fellowship of Protestant and Orthodox bodies. Holding membership in both the National Council of Churches (since 1957) and the World Council of Churches (since 1948), the PNCC has also observed intercommunion with the Protestant Episcopal Church since 1946.

The statement governing this intercommunion points out: "Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the

Christian faith." The agreement was based on the Bonn agreement with the Old Catholics on the continent in 1931.

Since 1946 more than 70 Episcopal bishops have been consecrated and of these, approximately half claim succession through both the Anglican and PNCC-Old Catholic successions. Rome has never officially reported on the validity of these PNCC orders. Nor has the role of co-consecrator ever been spelled out. The PNCC bishops served as co-consecrators.

Some Catholic theologians believe that the PNCC orders would be valid since they derive from the generally recognized valid orders of Utrecht. Others doubt whether the Polish Nationals can still claim valid orders on the basis of defect of intention. Konrad Algemissen states: "The validity of episcopal consecration in the Church of Utrecht cannot be doubted, nor in this regard can that of the Old Catholic Church, which depends upon the former." (*Christian Denominations*, St. Louis, B. Herder, 1945, p. 349)

PNCC Priest Interviewed

Senior Priest Walter Slowakiewicz granted the author an interview recently in the rectory of Holy Name of Jesus PNCC in Milwaukee. Father Slowakiewicz served as pastor of the only PNCC in the

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city, although two other parishes in the suburbs care for other Polish Nationals in the Milwaukee area. His own parish counts 225 families and 89 individuals for a total of 897 souls. Only a dozen or so families still live within walking distance of the church; the rest are scattered throughout the city and travel many miles to attend Sunday Mass.

The pastor himself was baptized in the Roman Church and made his First Holy Communion as a student in a parochial school. His parents took him out of the Catholic Church when they helped establish a PNCC in his hometown.

Father Slowakiewicz got married in his 40s; he and his wife have no children. He has no close contact with Catholic priests although his parish sits in the middle of Milwaukee's heavily Catholic South Side. Relations with Episcopalian and Orthodox clergy are cordial. The PNCC sits on the 13-member Grand Council of his church.

He showed me through his church, which is kept locked during the day to protect it from vandals. He says a daily 8 a.m. Mass and three Masses on Sunday. The church interior was recently redecorated but retains the flavor of the 1910s in its many statues and banners.

The PNCC does not allow divorce and remarriage, al-

though the Prime Bishop may grant annulments. It has made no statement for or against contraception. Father Slowakiewicz said that his church does not forbid membership in any society not condemned by the state, which means that the Polish Nationals may join the Masonic lodge and other secret societies.

Nationalism a Handicap

A sect based on extreme nationalism such as the PNCC faces some obvious problems in this country during the next 50 years. Already many Protestant churches, especially the Lutheran churches, have quietly dropped their distinctively national names, languages and appeals.

The original bone of contention, lay control of church property, seems as dead an issue as any in American Catholic life. Although Roman Catholic laymen have assumed positions of responsibility undreamed of in 1895, no one seriously questions the basic wisdom of the Baltimore decision on title to church property.

Language served as another plank in the PNCC platform of protest. Today the vernacular has been introduced into the Catholic sacraments of baptism, matrimony, and extreme unction. Most liturgists expect a wider use of English in place of Latin in the Mass and Holy Week services in the years to come. Certainly the subject of

more vernacular will be debated in the Second Vatican Council.

Some traditionalists may suppose that vernacularists are potential schismatics or heretics. My own estimate is that the schismatics and heretics have seized on the popularity of a people's language as a selling point for their movements. Such movements could be undercut by offering significant sections of the liturgy in the language of the people, even as Latin replaced Greek in the third century.

Polish-American Bishops

When the original schisms erupted, the Poles in America could count no one of their number in the American hierarchy. Today a Polish-American serves as Archbishop of Philadelphia and names such as Atkielski, Bona, Dworschak, Grutka, Klonowski, Wosnicki and Zaleski adorn the list of bishops in the U.S. We estimate at least 2,000 American priests of Polish nationality and 7,000 nuns. In the Polish homeland it is clear to all that it is the Roman Catholic Church and its valiant Cardinal Wyszynski, which uphold true Polish nationalism, while the Russian masters manipulate the PNCC.

The specific complaints of the disaffected Polish Catholics at the turn of the century were things which time would take care of. The bishops, Irish

or not, were not opposed to the preservation of Polish culture but to the theory that the future of Americans of Polish descent lay in isolation from the rest of the community.

Andrews observes:

"The Polish National Catholic Church exemplifies the language-bond, national (i.e. Polish) spirit, and property-hunger of Polish immigrants: all fundamental ideas in the mind of its founder, Francis Hodur. The lessening of immigrations, and the rapid adaptation of the younger generation to American ways, have profoundly modified the outlook of Polish-Americans; so that the concept of a Church whose mission is to lead a crusade for the redemption of Polish people through a religious body under their own control seems less compelling than of old." (op. cit., p. 14)

We wonder what the young PNCC member who knows only a smattering of Polish thinks about the completely Polish liturgy? We wonder if the German-American or Italian-American wife or husband of a PNCC member would care to affiliate with a sect so thoroughly nationalistic. We wonder if the PNCC begins to serve the religious needs of a people who, along with the rest of American society, are increasingly mobile. Outside of a few states they would find no PNCC parishes at all. We won-

der if the average member has the least concern about who holds title to the church building.

The Question of Orders

Unlike a similar schism, the Philippine Independent Church or Aglipayans, the PNCC may well hold valid orders through Old Catholic sources. They may even succeed in re-introducing the apostolic succession into Anglicanism. With closer contact with Anglicanism and the ecumenical movement, the present PNCC hierarchy may be able to discard or reinterpret some of the unorthodoxies of the Hodur era.

One indication of a new, more orthodox attitude is given in a recent action by Prime Bishop Grochowski. Originally a Catholic priest, Joseph Alen had joined the PNCC and been appointed pastor of a parish in

South Deerfield, Mass. His growing unorthodoxy prompted Bishop Grochowski to ask for his resignation. He left the PNCC in 1959 and took a number of parishioners with him into the Unitarian fold. Under the first Prime Bishop, Alen might have continued in the PNCC ministry despite his Unitarian tendencies.

What the bishops, priests and faithful of the PNCC must ask themselves today is whether the causes of the original break are still serious enough to draw more than a quarter of a million Polish Americans from the faith of their fathers and to justify rending the Polish community. More sympathy and understanding on both sides might have averted the break; continued understanding and prayer will be the only means of healing the division in God's own time.



The Newburgh Bruhaha: One Aspect

"Whereas one illegitimate child might be evidence of an honest mistake, two or more seem to indicate a habit that should not be encouraged at public expense." — Sen. Herman Talmadge.

Serving the Kremlin

The anti-anti-Communist

JAMES GREGORY

SEVERAL years ago, the sharpwitted editor of *Friar*, Father Rudolf Harvey, O.F.M., referred to anti-anti-Communists as people who "think that the best way to put out a fire is by throwing rocks at the firemen." In the ensuing years, while a number of our "liberal" citizens continued to throw rocks, the advance of Communism throughout the world became more rapid, and much more evident. One would think that when we reached the point where more than a third of the world's population had been placed under Red domination, and when a Communist beachhead had been established 90 miles from our coasts, the most impulsive anti-anti-Communist would have paused for some reflection.

But instead, the campaign against anti-Communism has been stepped up to the point where it has reached epidemic proportions. I think that the word, "epidemic," suits the case; because when good people are turned to a defense of evil, or to protection of evil against those who try to expose it, there is something distinctly pathological about the condition.

In an article published in the Mexican daily, *Excelsior*, a Cuban writer, observed

"One of the greatest successes

of Soviet propaganda is having inculcated in so many persons on the opposite side the belief that to be anti-Communist is to be Fascist or Nazi, a partisan of imperialism or colonialism, reactionary, ultramontane, behind the times—in a word, a miserable creature!"

We are obliged, if we are to have any hope of saving Christian civilization whatsoever, to be anti-Communist, continues the Cuban writer. We are told to be "positive;" we are told that we must not fight hate with hate. But if a lion attacks us, he inquires with commendable logic, are we to be accused of being lion-haters if we pick up any weapon that comes to our hand to defend ourselves? Or, is it simply that we do not wish to be eaten by lions?

It is quite probable that never before in history have there been so many people who collaborated — quite unwittingly — with the enemy. How can we explain the phenomenon of the person who is really, as he claims, opposed to Communism, yet joins in the anti-anti-Communist attack?

Some of these people, of course, know nothing at all about the true nature of Communism. Their ignorance of the subject can only be dissipated by education—which no doubt

explains why Moscow has declared an all-out attack on our educational programs.

Some of them are too shallow to think much about anything; they take the side that appears to be the fashionable one. And the fashionable side is quite often the side that is in error. St. Paul warns us in no uncertain terms that we must not be "conformed to the world."

There are those who expect Communism to take over, sooner or later, and they prefer to keep clear of charges of being "against the revolution" when it does. Of course, such attempts are futile. No one can collaborate with Communism and avoid its oppression, any more than he can collaborate with the Devil and avoid being condemned to hell.

There are some who have been deceived by the cliché that "anti-Communism can be just as dangerous as Communism — remember Hitler?" This is, of course, ridiculous—and it is astonishing that it sometimes comes from literate sources. Naziism and Communism had a common root. They were both systems of atheistic socialism. One was national; the other international. They found enough in common to join in an alliance, and when they turned upon one another in battle, it was merely the attempt of one socialist system to gain ascendancy over the other. Almost everything we despise in Naz-

ism can be found in Communism — and the latter is far more dangerous to the world at large, because of its openly declared determination to rule the whole planet.

The Apathetic

Probably the largest group of anti-anti-Communists is made up of those who are comfortable, uninterested, and apathetic—and who do not wish to be roused from their apathy by threats of an evil that has not, as yet, touched *them*. Bishop Cuthbert O'Gara, C.P. has frequently commented on this apathy and indifference. He had expected to find the American people aroused and indignant, said the bishop, when he returned from the Communist prison in China where he had spent two years. He had expected to find them up in arms over the terrible things that were being done to priests and religious, to soldiers and civilians alike, in the Communist countries. Instead, he continued, he was confronted with an appalling indifference toward those of our fellow-men—many of them our fellow-Catholics—who suffer tortures under the Red regime; and a cold materialism in Catholic circles which makes it almost impossible to reach the hearts and minds of those who are fortunate enough to reside in the still-free world. (Life in a Communist prison is a terrible thing—but it certainly clears the mind of cobwebs,

and produces a crystal-clear vision of the Communist menace!)

And then we have those sincere but duped individuals who honestly mean to oppose Communism, but who regard it as a system that can be warded off through social justice. One needs only to produce a sound book or article on Communism, or to advocate education on the subject, to be met with the smug statement that there is no point in laying so much stress on the Communist threat; that the MORE important task is to build a just and Christian social order, and to help the needy! That "information is not enough." Of course, it is not enough; but the fact that is overlooked is this: that no matter how just a social order, no matter how charitable the rich, or the employers, or the middle-class toward the poor, this is no defense whatsoever against Communism. Communism is not a system that is voted in because the people want it. It is not a system that is accepted through free choice. It is a tyranny that is imposed upon them through deceit and force.

The Story of Cuba

Cuba was not—as the fairy story tells us—thrown into revolution by poverty and lack of social justice. The economy of Cuba was good; the social legislation was considerably in advance of that in the United

States. Corruption in the government was the cause of the unrest; and the opposition to it came from the middle and wealthier classes—from people who hoped for more honest government, but were woefully uninformed as to Communist tactics.

It is true enough that Communists exploit poverty where it exists. But it is also true that where poverty does not exist, they find other sources of discontent upon which they can build. To say that we can build a social order where Communism can find no grievances to magnify is something like saying that we can create a civilization that will eliminate the Devil. (As Bishop Sheen once observed, the economic conditions in the Garden of Eden were quite good—but this did not keep Eve from listening to the serpent.)

It is a sorry commentary on our Christianity to enjoin us to practice justice and charity "to ward off Communism." Justice and charity are obligations which are binding upon us under all circumstances; obligations which would be binding if there were no such things as Communism.

In *Divini Redemptoris*, Pope Pius XI does not tell us that the phenomenal growth of Communism is because of the lack of charity and justice (although he admonishes us to practice them, as Christians). He says

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that the spread of this plague is due to "a propaganda so truly diabolical that the world has perhaps never witnessed its like before," which is being directed from a common center and which has at its disposal unlimited resources and every possible means of communication, so that "little by little it penetrates into all the classes of the people and even reaches the betterminded groups of the community with the result that few are aware of the poison which increasingly pervades their minds and hearts."

It is principally upon this propaganda that Communism relies for its successful advance. It cannot afford to have people aware and informed.

Expert Testimony

Testifying before the Internal Security Subcommittee on July 11, 1961, the veteran reporter on Communist brainwashing tactics, Mr. Edward Hunter, watching the development of an actual "grassroots" movement against Communism in the United States, reported a deliberate, well-planned, highly coordinated drive to destroy it, a drive which originated in the Communist Party itself. Brainwashing, said Mr. Hunter, has two basic processes. One of them is "softening up"; the other is indoctrination. What we are seeing now is the former. The "softening up" process forbids inquiry into Communism; it suppresses criticism

that is in any way specific; and it weakens all anti-Communist efforts by accusations against the individuals or organizations that carry them on.

We must understand, said Mr. Hunter, that the *manner* in which we oppose Communism has nothing to do with it. If we oppose it in any fashion whatsoever, in any specific and efficacious way, our efforts are branded "extremist" or "haywire." We are accused of being "racist" or "anti-Semitic"; of having a "hostile attitude." And the Reds have for years had phenomenal success in suppressing criticism, through the use of just such tactics, testified Hunter.

Anything which favors Communist objectives, or which at least does not hinder them, is acceptable, while anything that serves as an obstacle to them is "controversial." This attitude filters down through the liberal press and into every channel of communication.

So, while we try like mad to avoid being "controversial," and while we sit mildly by and watch a United States Army General removed from his command and reprimanded for trying to teach his men the principles of American government and to warn them against the tyranny that is aimed against their country, the Communists are following to the letter the directives of their latest mani-

festos. This document, said Mr. Hunter, was adopted December 5, 1960, at a meeting of the world Communist network in Moscow. It stated directly and frankly that a "resolute struggle" must be waged against anti-Communism.

The Perfectionist

The man who serves Communism best, says Mr. Hunter, is the "anti-Communist perfectionist" — the person who gives no evidence of pro-Red bias, but who finds fault with every project to oppose the enemy because it is not *perfect*—because it is not 100 per cent certain to succeed. And this, says Hunter, is sufficient to strangle most of the good projects at their birth.

Or, a particular man may be selected as the special target for the assault. Smears and character assassination and rumor-mongering are used against him. Public pressure from various sources is brought into play. And then, when a naive public has been made suspicious of this particular person, other persons or projects are rendered suspect by linking them with him.

Sometimes the attackers are fortunate in finding a ready-made "smear carrier"—a person of unsavory reputation who is also anti-Communist—so that they can forego the first steps, and merely work at creating the impression that good people or

organizations are somehow connected with this undesirable one. The skillful leftist writer can do this through the use of half-truths and innuendoes, frequently avoiding statements that are palpably false or libelous; and the fast and careless reader is their easy victim.

In an address made several years ago, Bishop O'Gara said Catholics should be equipped with a sort of spiritual radar that would make them instantly cognizant of evil, in whatever dress it might appear. But unfortunately, there are many Catholics who are not equipped with such a radar device—or, if they are, it is badly in need of repair. In spite of the fact that it is *the Church*, even more than the United States, that is the principal target of the Communists, we have Catholics who assist in the program to hamper us in building our defenses against the attackers.

Hamish Fraser, the Scottish ex-Communist and convert, wrote in *Fatal Star*:

"But even where 'progressives' are concerned, the most effective agents of Moscow are likely to be not conscious traitors to the Church, but Mass-going unconscious dupes, highly suggestible types and easy victims of the numerous undeclared Party men, who make themselves the standard-bearers of the Communist advance guard within the Church Militant itself."

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It is long past time for these "highly suggestible types" to take sober inventory, and to ask themselves if they have been duped by the diabolical propaganda which Pius XI declared to be the explanation for the rapid spread of Communism. Few are aware, as the Pontiff declared, "of the poison which increasingly pervades their minds and hearts." It takes not only dedication to Christ, but

understanding of the Communist menace, to inoculate one against this insidious poison.

Those who obstruct all anti-Communist efforts are as surely aiding Communism as though they were passing out Red propaganda. The Kremlin knows this well; thence its directive to wage all-out war against anti-Communism.

The question is simple. Which side are you going to help?



God and Mary

"The chief difficulty felt by any Protestant about both Orthodox and Catholic veneration for Our Lady is that it seems to him a kind of excrescence upon Christian faith and Christian prayer . . . How should we answer him? Surely by calling his attention to the place of Mary in the economy of redemption . . . The Blessed Virgin is not an extraneous figure in the story of human salvation, but a chief actress in the drama, who plays a key part . . .

"A form of prayer which does not mention her is to some degree incomplete. Not only does it make men think of God apart from the incarnation and body of Christ; it also runs the risk that when we turn to Mary we shall forget her relationship to God. Never to think of God without Mary, and never of Mary without God, is a safe rule."—Rev. T. M. Parker, Anglican, in **Ways of Worship**.

The Liturgy and Rubrics

About the Eucharist

WALTER J. SCHMITZ, S.S., S.T.D.

WHAT hymns are required for Benediction of the Blessed Sacrament and what hymns are we free to sing?

The only required hymn for Benediction of the Blessed Sacrament is the *Tantum ergo*. Other hymns may be sung and these may be in the vernacular as well as Latin.

ORDO CORRECT OR INCORRECT?

On September 14, the feast of the Holy Name of Mary, the Ordo directed us to say the Credo at Mass. We priests were not in agreement on this; some said it, while others did not. Who was correct and was the Ordo right or wrong?

The Ordo was incorrect. This feast of the Blessed Virgin is a third-class feast and according to the General Decree (*Novum rubricarum*) of July 26, 1960, the Creed is not said on festal or votive Masses of the third class. It specifically states that the Creed is said on second-class feasts of the Blessed Virgin.

**DISTRIBUTION OF
HOLY COMMUNION**

In the distribution of Holy Communion, are nuns to receive first, even though they are not kneeling at the extreme end of the Communion rail? Also clear up for me the correct procedure of the priest

when giving Holy Communion. When he arrives at the end of the rail, does he go directly to the epistle side to start over again, or can he just move from right to left and then left to right to the point where he began?

In the distribution of Holy Communion there is nothing stated in the books that nuns are to receive Holy Communion before the laity. If they are in first place at the end of the rail, all right; but otherwise, they are not to be singled out. A cleric or one in major orders is to be given Holy Communion before a lay person.

All the rubricians direct that the priest in distributing Holy Communion begin at the epistle side and after completing the rail return to the *terminus a quo*. If one is helping in this ceremony, he likewise returns to the place of starting and does not just move backward and forward.

**HOLY COMMUNION
FROM SIDE ALTAR**

On Sunday and often on the First Friday we distribute Holy Communion from a side altar during Mass. Are the Confiteor as well as the other prayers to be recited by the priest and the server?

The Confiteor and the Miser-

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atur and Indulgentiam are to be omitted only when Holy Communion is distributed during Holy Mass and at the Mass. If Holy Communion is given from a side altar as our inquirer describes, all the prayers must be said, before and after the distribution.

FURTHER HOLY COMMUNION PROBLEMS

When Communion is to be distributed, must the ciborium cover (together with or without the veil) be placed on the corporal; is this obligatory, prohibited or optional; the same for after the distribution of Holy Communion — must the paten before purification be placed on the corporal?

I realize that some authors say the paten must be purified into the chalice; some priests do not obey this rubric and purify the paten into the ciborium because they cannot find room on the corporal for the unpurified paten. Thus, they purify it immediately after the distribution of Holy Communion and then give it to the server who takes it to the credence table. This is especially true if several priests have distributed Holy Communion.

Isn't it more correct to place the paten on the altar cloth after distribution of Holy Communion, cover the ciboria, and place them into the tabernacle, then after closing the tabernacle doors, to take the patens

and purify them into the chalice? — here, of course, neither the ciboria covers nor the unpurified patens are placed on the corporal — which, in most cases, is not possible because of the small size of the corporal? Several priests have been discussing this problem and ask for your solution.

Rubricians direct that when the veil is removed from the ciborium it is placed off the corporal and the cover or lid of the ciborium remains on the corporal. Likewise, we are directed to purify the communion plate in the chalice and not in the ciborium. The communion plate should not be placed by the server on the altar cloth but on the corporal or given to the celebrant of the Mass or one of the priests assisting in the distribution of Holy Communion. In parishes where a number of priests assist in the distribution of Holy Communion and things become complicated by an excess of ciboria, why not have special corporals made for such situations or place a second corporal alongside of the one used by the celebrant of the Mass?

MASS CEREMONY

I have noticed that some priests rest their hands on the pall as they extend them while reciting the Hanc igitur. Are they justified in resting their hands on the pall?

Books of ceremonies direct

that the celebrant spreads his hands over the oblata when he says the *Hanc igitur*. We are specifically directed to hold the hands palm downward, over both the chalice and the host, so that the tips of the fingers reach to about the middle of the pall, close to the pall but not touching it.

TABERNACLE VEILS

Do veils inside of the tabernacle but not outside of the tabernacle fulfill the law concerning tabernacle veils? My pastor argues that if veils are on the inside of the tabernacle they are not necessary on the outside.

The veils on the inside of the tabernacle are only tolerated. They are not required and often enough are a nuisance and simply in the way of the celebrant. The law states clearly that the outside tabernacle veil is of obligation. The Sacred Congregation of Rites has always upheld and prescribed the strict observance of the rubric of the Roman Ritual, which directs that the tabernacle be covered with a veil.

CHURCH BUILDING PROBLEMS

We are building a new church and plan on getting a marble altar. In this case do we need a long antependium to cover the front of the altar? Also, we are planning on using glass doors for the church entrance. Is there any ruling against such doors?

The rubrics of the *Caeremoniale Episcoporum* and the *Missal* direct and prescribe the use of the antependium or frontal: "Because of its function as an adornment of the altar—although this is not its primary purpose, which is its symbolism—some liturgical writers maintain that its use is not obligatory, by custom, if the altar is itself made of precious material and highly decorative. But if the frontal is not used, not only is its symbolism disregarded but the altar is without change of permanent adornment, degrees of festivity cannot be adequately expressed, nor can the liturgical changes of the season or feast be fully indicated. Does not the unclothed altar depict Christ as permanently stripped of the members of his Mystical Body? The use of the frontal has been maintained in the great basilicas of Rome, and in greater churches of the Roman rite."

We are not aware of any legislation forbidding the use of glass doors at the entrance of the church. However, we suggest that you consult the diocesan building commission or in the event that such is lacking, check with the chancery office to get the thinking of the Ordinary on the type of doors to be used.

COMMUNION CLOTH

Are we obliged to have a communion cloth? We use the

THE PRIEST

communion plate but there has been quite a discussion if that is sufficient and eliminates the communion cloth.

When the communion plate was permitted nothing was mentioned by the Sacred Con-

gregation that the communion cloth was to be eliminated. The use of the communion plate was an added precaution, but not a word was stated in the law that the communion cloth was no longer necessary.



Communications in Latin America

As to newspaper reading (at present only 57% of the adults can read), the average daily circulation varies from 200 copies per thousand potential readers in Uruguay, to 12 in Paraguay and 3 in Haiti. Other countries: Argentina, 160 daily copies per thousand persons; Cuba 129, Panama 111, Costa Rica 91, Chile 74, Ecuador 74, Colombia 40. There are 1,154 dailies with 15 million copies.

Cinema attendance per person a year ranges from an average of 9 times in Mexico, 7 times in Venezuela and 4 in Argentina, 5 times in Brazil and 4 times in Salvador, to 2 times in the Dominican Republic. In Haiti only one out of every five goes once a year to the movies.

There are close to 3.7 million telephones in all Latin America, and some 16 million radio receivers (mostly in Mexico, Argentina and Brazil), with 1,900 radio stations. Television has 57 stations and 1,275,000 receivers in 16 countries, with some 10 million viewers.—Jaime Fonseca in NC-News.

The Privileges of Regulars

Reserved censures

PAUL R. COYLE, J.C.D.

DO confessors who are members of certain Religious Orders still enjoy special privileges with regard to handling the absolution of reserved censures?

Canon 4 of the present legislation determines the relation of the privileges of Regulars possessed prior to the Code, to the Code of Canon Law. All privileges granted by the Holy See which were still in use and which had not been revoked before 1918 remained untouched, unless the canons of the Code expressly revoked them. Only privileges remaining to Regulars for absolving from cases reserved to the Holy See were those which permitted Regular superiors to absolve their own subjects from papal reserved cases not mentioned in the Constitution *Apostolicae Sedis* as reserved *simpliciter* or *speciali modo*. All other privileges which empowered Regulars to absolve from censures reserved to the Holy See were expressly revoked by that constitution.

The privileges of Regular confessors for the absolution from truly episcopal cases were likewise effectively abrogated by the decree of Pope Clement VIII in 1601. Consequently, neither the privileges empowering Regulars to absolve from cases reserved to the Holy See,

nor those granting jurisdiction over cases which bishops had reserved to themselves, could be claimed after the Code became law. Their continued existence was ruled out as a necessary consequence of the principle enunciated in canon 4.

It may be pointed out that Regular confessors, like all other confessors with diocesan faculties, can absolve their penitents from episcopal reservation *ratione peccati* when (1) the penitent is too ill to leave his home; (2) when spouses are making their confession in preparation for marriage; (3) when the legitimate superior has denied faculties to absolve in a determined reserved case; (4) when, in the prudent judgment of the confessor, the faculty to absolve cannot be sought without grave inconvenience to the penitent, or without danger of violation of the seal of confession; (5) when the penitent has left the territory of the one who has reserved the sin.

The present law on penalties recognizes five types of reservations with regard to censures of common law. Three are reserved to the Holy See, namely, those which are reserved *specialissimo modo*, *speciali modo*, and *simpliciter*. The fourth type consists of those reserved *a iure* to the Ordinary; and the last is

reserved to no one in particular (*nemini reservata*). In the censures reserved to the Holy See, simple confessors have no powers whatsoever in ordinary circumstances, unless they receive special faculties from the Holy See. Ordinaries, however, in occult crimes, are empowered to absolve from censures reserved in a simple manner to the Holy See. This faculty can be delegated to others.

Thus, for example, if a man had incurred the censure of excommunication which is reserved *simpliciter* to the Holy See, he could be absolved from the censure by the Ordinary, provided the case was occult. The bishop could absolve the penitent personally or he could delegate a simple confessor to absolve him. But if the case were a public one, the Ordinary's power would be restricted, and faculties for absolving would have to be sought from the Holy See. The provision of the law is simply a restatement of the provision found in the decrees of the Council of Trent, which was modified in the Constitution *Apostolicae Sedis*.

There is this difference between the previous legislation and that of the Code: whereas the law of the Council of Trent and that of the constitution of 1869 granted the right to absolve from occult cases reserved to the Holy See only to local Ordinaries, the Code grants the same right to all Ordinaries.

Under the titles of Ordinaries are included both local Ordinaries and major superiors of exempt clerical religious institutes. Therefore the powers which superiors of religious Orders possessed before the constitution of Pius IX have been partly restored to them. They now can absolve their own subjects from censures reserved *simpliciter* to the Holy See in occult cases.

With regard to censures *a iure* reserved to Ordinaries, major religious superiors of exempt clerical religious institutes certainly have the power to absolve, provided that the censures are incurred by their own subjects, including all professed, novices, and those who live day and night in the religious house as servants, students, convalescents or guests.

Regular Confessors

Regular confessors, according to the more probable opinion, still retain the privilege of absolving the faithful from censures reserved *a iure* to the Ordinary. The Code does not make any abrogation of this privilege. It therefore retains the same probability of existence which it possessed before the Code became law. Since most of the authors before the Code taught that the use of the privilege was both licit and safe, one can conclude that its use today is likewise safe and licit.

The Code has established nine

excommunications reserved to the Ordinary. They affect the following persons: (1) those who enter marriage before a non-Catholic minister contrary to the prescriptions of canon 10-63, § 1; (2) Catholics who enter wedlock with the implicit or explicit agreement to bring up one or all of their children outside the Church; (3) Catholics who knowingly presume to offer their children to a non-Catholic minister for baptism; (4) Catholic parents or guardians who knowingly hand over their children or wards to be reared and educated in a non-Catholic religion; (5) those who fabricate false relics, or who knowingly sell, distribute, or expose them for public veneration; (6) those who lay violent hands upon clerics inferior to bishops, or upon religious of either sex; (7) those who effectively procure abortion, the mother not being excluded; (8) religious of simple perpetual vows in religious institutes, if they presume to contract a marriage even before a civil magistrate, and also their partners in this sin; (9)

apostates from a religious institute, whether men or women.

Besides these excommunications, there are two censures of suspensions reserved to the Ordinary: (1) clerics who, without the permission of the local Ordinary, cite another person enjoying clerical privileges before a civil court, incur suspension *ab officio, ipso facto*; (2) a fugitive religious incurs *ipso facto* a suspension reserved to his own major superior.

There is likewise one interdict *ab ingressu ecclesiae* reserved to the Ordinary, namely, that of giving voluntary Christian burial to infidels, apostates from the faith, heretics, schismatics, or other persons to whom Christian burial must be denied according to canon 12-40, § 1. All of these cases may be absolved in the internal sacramental forum by Regular confessors in virtue of Apostolic privilege, unless the religious superior makes an explicit restriction of jurisdiction in this regard.

("Privileges of Regulars," Shuler)



Government in Action

It will cost \$9,000 a year to train and maintain each Peace Corps overseas volunteer, according to an itemized breakdown made public by Peace Corps headquarters. The Papal Volunteers for Latin America, a project similar to the Peace Corps, trains volunteers, sends them to and from Latin America, and supports them while there, for a total cost per person for three years — of \$2,860. — **National Review Bulletin.**

Books IN Review

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The Bible and the Ancient Near East

Essays in Honor of
William Foxwell Albright
ed. by G. Ernest Wright

Doubleday, New York
1961, pp. 409 (with index), \$7.50

THIS volume contains 14 essays by distinguished authorities on the ancient Near East. It is written and published, as the subtitle indicates, in homage of Professor Albright, recently retired from his chair at John's Hopkins. The esteem which prompted the work is richly deserved. Albright has been, all during the period covered by the essays, i.e., roughly from the end of the first World War, an indefatigable and most influential student of the ancient Near East. In practically all of the fields treated in these essays his research, his inferences, and his reconstructions have been like a guiding spirit; and in many of them his work remains standard. The volume is a very fitting acknowledgment of the successful labors of Albright during this period of exciting research and progress in Near Eastern studies.

The essays are in the nature of a survey of the advance in knowledge gained during the past 40 or 50 years. They all bear on the Near East, its history, language, culture, etc., as the milieu of the Bible. From this character of the essays rises the peculiar value of the book. It pauses in the career of a continuing lively investigation of the Near East to ask the sober

questions of what has been gained? What may be regarded as firmly established? and what remains yet to be achieved? Written by scholars thoroughly conversant with their subjects, these essays provide an expert and invaluable appraisal of the present state of biblical and archeological research.

Immense progress has been made in our generation in the field of Near Eastern studies. We are aware, sometimes even painfully, of the effect this is having on biblical research and interpretation. But one does not read far into these essays without appreciating that there is still much that has to be done, and that many of the results of research are merely tentative. The editor, in his foreword, points out how the discovery of one new fact can change the course of recognized syntheses. This is the tone of many of the essays in the book. The lesson most evident is that the more thorough a study, the more cautious will it be in its inferences, and the more qualified its assertions.

The subjects treated are all of immediate pertinence to the study of the Bible. This adds to the importance of the book. Biblical interpretation in our day depends very largely upon the current scientific reconstruction of the Near East. These essays, therefore, become a kind of guide to the interpreter. They offer an excellent justification for the encouragement given Catholic exegetes in the *Divino afflante Spiritu*, but

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likewise they lend authority to the recent *monitum* of the Holy Office.

The titles of some of the essays do not appear too inviting, and yet all are written in language well within the capacity of the average book reader. Everyone can profit by reading the book. But it should be required reading for all who are engaged in the study of the Scripture; it should be thoroughly digested by all who are in any way teaching the Scriptures. It will accomplish much in allaying the fears and disturbances occasioned by recent trends in biblical interpretation. — Wm. L. Newton, S.S.D., Elyria, Ohio.

Solemn Profession and Sacred Ordinations

by Cletus Dello Iacono, O.F.M.,
J.C.D.

Marist Press, Poughkeepsie, N. Y.

1960, pp. xiv and 186

\$4.50 hard cover, \$3.50 spiral bound

THEOLOGIANS in their moral, dogmatic and canonical treatises, have dealt sometimes at length, but never completely, with the vital topic of Solemn Profession and Sacred Ordinations. At last, a complete treatise on these topics has appeared. *Solemn Profession and Sacred Ordinations* is a very handy and practical manual. Herein are listed all the canonical requirements for the candidates as well as for their superiors. While written primarily for Franciscans, this book is of great value for anyone who is to prepare for these acts, and for superiors in preparing them. The author has listed all the legal requirements

for validity, liceity of these acts. At the same time, he has listed all the other legal requisites, giving a commentary on all these norms. The book is highly recommended for all, be they Friars or not. — Paul R. Coyle, J.C.D., Pittsburgh.

Catholicism and Reason

by Edward J. Hayes
and
Paul J. Hayes

Vantage Press, New York
1961, pp. 138, \$3.00

THIS is a concise book of popular apologetics — and a very good one. It might prove immensely useful to priests who seek a ready book of reference which is accurate and written in popular idiom. Non-Catholic inquirers can easily find here the chain of reasoning by which we establish the claim of the Church to speak uniquely for Christ. Catholics, too, can benefit by a "needed reaffirmation and re-evaluation of the basic convictions by which they live."

For some years, there has been a continuing debate regarding both the purpose and utility of apologetics. This discussion is carried on both at the level of theory where theologians investigate its proper place and function in the seminary curriculum, and on the practical level where apostles to our separated brethren weigh the usefulness of apologetics in winning converts.

As in all the debates that currently engage the attention of Catholics, in nearly every area of the Church's life, the discussions on apologetics have been eminently fruitful. The numerous challenges presented by our day have

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stirred in us a desire to intensify "the efficacious presence of the Church in the world."

Few areas can be more relevant to this end than a proper understanding of the function of apologetics. Perhaps the most significant gain achieved in this connection is the clearer comprehension of the distinction between what many call "scientific" and "practical" apologetics.

The purpose of scientific apologetics is to present a solid, rational foundation for the claims of the Church to teach in the name of Christ. It is primarily interested in the objective value of the arguments themselves, aside from their effectiveness with individual people. And the Church would establish her divine mission with valid proof even if there were no souls in heresy or unbelief.

Practical apologetics is primarily addressed to non-Catholics in order to prepare them for ultimate conversion. It is the art of selecting and using wisely those proofs which meet the needs of living people. It is not enough here simply to know our case, it is equally necessary to know the person we hope to convince.

Many exemplary Catholics have little grasp of apologetics. Yet Pius XII, addressing the young people of Rome, urged the usefulness of this study especially in our day when religious convictions are apt to be so lacking in depth.

The necessity of practical apologetics is amply demonstrated at our information centers. Many non-Catholics look upon religion mainly as a matter of sentiment or emotion. Others frankly admit

that they do not believe in God. More often we meet people who have little grasp of the reasons why we believe in God and know even less about His true nature. Many have a profound respect for Christ but have the haziest idea of His divinity. While this reviewer strongly advocates the "kerygmatic" approach in catechetics, he is equally convinced that we must be prepared to offer apologetic considerations to the extent that they are required.

Every priest in the pastoral ministry must master the art of apologetics. Syllogisms rarely convince tempted, troubled human beings. Nevertheless, like Augustine, we must respect their intelligence and the vital way they do make up their minds.

Fathers Edward and Paul Hayes have provided a good book for this purpose. This volume is all the more valuable in that it is written with admirable clarity, contains abundant apt examples and current illustrations, and is popular in the best sense of the word. — John T. McGinn, C.S.P., Washington, D. C.

St. Francis de Sales

by M. V. Woodgate

Newman, Westminster, Md.
1961, pp. 138, \$2.95

THIS brief sketch of the saintly patron of the press, Francis de Sales, could not possibly lay claim to do more than give an outline look at the man and his times. Everyone has at least dipped into *The Devout Life*, a best seller for centuries, the saint's successful attempt to prove that holiness is not a monopoly of

Books IN Review

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those living in monasteries and convents. Less well known is his *Treatise on the Love of God*, although it has had a wide reading. Probably all who know anything of Francis in our day are aware of his having caught the spirit of our Lord in putting fastings and bodily austerities in their proper perspective. We know that he was the close friend of Madame de Chantal whom he caused to be foundress of the Visitation Nuns. Their mutual affection was warm, for each had a warm and loving heart. But the time came when Francis told her she must now stand on her own feet and do without the consolation of their long time personal friendship. How much more does the average Catholic know about him?

The rich, handsome, brilliant young Savoyard chose the priesthood much against the wishes of his father. His first years in the sacred ministry were unspeakably difficult. The Calvinists were in control nearly everywhere. The Bishop of Geneva had to live in Annecy because of the Calvinist totalitarian control of the see city. When Francis eventually succeeded to the episcopal chair he, like his predecessor could not resume possession of the cathedral. Priests were few, scattered, badly housed, living mostly in bitter poverty and despair. What we learn in this book is how Francis, having himself as a young priest suffered agonies, wore himself out in improving the lot of the parish clergy, raising the standard of their mental, spiritual, and moral lives. While all this was going on he was besieged by demands for sermons, retreats, hearing con-

fessions. In Paris, where there was a vogue of piety, particularly among rich, idle women of high society he labored to turn the wave into proper channels. He was often used on diplomatic missions. Once he protested to Rome over the misuse by religious houses of both men and women of funds rightly belonging to the work of the parish ministry.

It is amazing what a glimpse we catch of the conditions of the day in lay as well as ecclesiastical life. We of this century read with profound shock of Francis agreeing to the marriage of de Chantal's 11-year-old daughter — of the subsequent death of most of her children at a tender age, and her own death at 18! He was go-between in a political alliance for the house of Savoy involving a 13-year-old child. The author relates such incidents without comment, on the principle, shall we say, of *res ipsa loquitur*?

Some of this little volume would make excellent spiritual reading for prelates in our own day, hard pressed, tempted to become mechanical in carrying out the heavy burdens of their office, particularly in danger of forgetting how to temper justice with mercy in dealing with all too human priests. Some may pluck some courage from considering how the conditions with which Francis had to deal in his native mountain diocese have changed for the better. No longer is the stark, unlovely Calvinist puritanism the way of life. No longer is the Church in a crushed and despaired hopelessness. In Geneva itself the Mass is once more celebrated where once there was only the bleak barrenness of the dour dictator. Whatever is to be the immediate fate of Catholicism in Castroland and other parts

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of Latin America, there will counterparts of St. Francis de Sales raised up by divine Providence to rebuild more solidly than ever before. — Alexander Beaton, Schoenbrunn, Pa.

Notes On Some Ceremonies Of The Roman Rite

by Msgr. J. Lane

Newman, Westminster, Md.

1961, pp. 288 ill., \$3.50

LESS than 30 years ago for many priests and layfolk alike, "liturgy" meant the Church's ceremonies, especially the more elaborate and unusual ones, the rules that order them, "the rubrics." That indeed was a very inadequate idea of the Church's worship and happily it has disappeared, as a result of the modern "liturgical movement," and more especially the fruitful results of the backing of Pope Pius XII in his great Encyclical Letters *Mystici Corporis Christi* and *Mediator Dei*. The way for these was, of course, prepared by the liturgical work of St. Pius X, especially by the famous *Motu Proprio Tra le Sollecitudini* and the Apostolic Constitution *Divini Cultus* of Pius XI. The fundamental principles concerning the Liturgy were then reduced to practice in the directives of the Encyclical Letter *Musicae Sacrae Disciplina* of Pius XII, 1955, and the Instruction *De Musica Sacra et Sacra Liturgia* of the Sacred Congregation of Rites, 1958. Now Catholics can appreciate what is really meant by "the liturgy," the worship of the Mystical Body of Christ and His Church, of the

"Totus Christus" of St. Augustine.

Changes, especially those that occur in a comparatively short time, tend to produce certain deviations and exaggerations. The pendulum swings too far in the opposite direction and needs readjustment. This is just what has happened among some enthusiasts for liturgical reform in regard to the question of ceremonial; they choose to consider this as a very secondary matter and turn up their noses at what they call "mere rubrics." Such an attitude needs correction.

That the worship of the Church should be performed accurately, with dignity and reverence — and it is due observance of the rubrics that secures this — is not a matter of secondary importance. It is a matter of conscience, and very important for the developing of the liturgical movement. It is the Church herself in her liturgical books that determines in detail how the Sacred Liturgy is to be accomplished, and so careful attention to the study and observance of "mere rubrics" is an essential part of the restoration of the liturgical life among both priests and people.

To take just one example, how can the congregation at Mass be trained to take an active, conscious, intelligent part in the great action — as the Church so ardently desires — if Mass be celebrated in a slovenly fashion and with undue haste? One of the major obstacles to the proper participation of the people is the hurried celebration, sometimes forced upon even an unwilling celebrant, by the pernicious practice of Masses said at intervals of half an hour in crowded churches.

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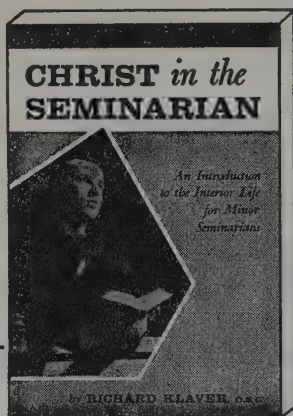
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Books in Review

No! Those who are rightly zealous for the advancement of liturgical reform must not treat with contempt "mere rubrics." The accurate, reverent, worthy performance of the ceremonies of the Church has not ceased to be important; it has become more important, but now with a much enlarged conception of the whole meaning and purpose of the sacred rites.

Almost 30 Years

Good books on ceremonial have not ceased to be of moment for the clergy and indeed for their active lay assistants — whose position has been so clearly defined and greatly enhanced by the Instruction of 1958 (No. 93ff.), and *Notes on Some Ceremonies of the Roman Rites* is one of these. It has been in use over a long period — it first appeared in 1932 — and like all similar books has gained in extent and accuracy as a result.

To write a useful book on ceremonies needs not only theoretical knowledge of the rubrics but practical experience — both in carrying out the different ceremonies oneself and in teaching them efficiently to others — and also a certain sense of ritual propriety. Monsignor Lane, as senior Dean in one of the major seminaries of the English-speaking world, St. Patrick's College, Maynooth, Ireland, has had abundant experience, and the fruit of this appears in his book. His directives are accurate, practical, and usually sufficiently detailed for ordinary functions.

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legislation affecting ceremonial such as *Ordo Hebdomadae Sanctae Instauratus* and the 1958 Instruction of S. R. C., and a note at the beginning of this new 1961 edition explains that "the necessary changes have been made in the text to bring it into conformity with the new decree," i.e., the 1960 code of general rubrics of the Roman Breviary and Missal. The note adds that the book was "in an advanced state of preparation" when the new code appeared. This explains why the correction needs to be made in some minor details, e.g. clerics at Mass in choir on certain ferias, or at a Requiem Mass, now stand immediately after the conclusion of the Canon (pp. 18, 95). The entire section on the Forty Hours' Prayer

requires to be brought into line with the new legislation of the code, nn. 348-355. — Canon J. B. O'Connell, Builth Wells, Wales.

An Introductory Bibliography For the Study of Scripture by George S. Glanzman, S.J. and Joseph A. Fitzmyer, S.J.

Newman, Westminster, Md.
1961, pp. 136, \$1.50

THIS guide to bibliography in Scripture studies is intended for serious students, such as all priests and seminarians should be. It gives a list of some 342 titles, in English, French, German; the authors being both Catholic and Protestant. To each title is added a judicious evaluation of the book. Further, the list is up to date, as far as any biblical list can be these days. In their introduction the authors

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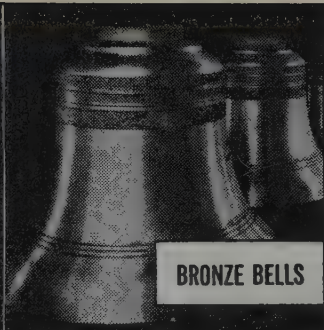
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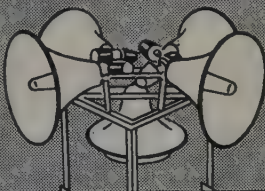
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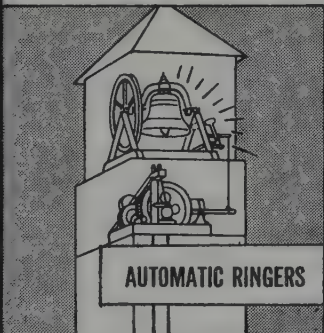
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recognize that there must be a limit to the books cited, and that their effort is open to criticism on this score. We do miss such names as Heinisch, Ricciotti, Cerfaux, and some others of current importance. Still, an attempt to provide an exhaustive list would be impractical for many reasons. One such reason, of course, would be that the serious student could find further bibliography in the authors here provided.

This is less true of Patristic literature, a field in which there is great activity at present, and a field that cannot be neglected. This subject might have deserved a department of its own. It is interesting to observe what attention non-Catholic authors are paying to the

writings of the early Church Fathers. In view of this, and especially in view of the place the Fathers have in Catholic interpretation, the student of the Scriptures should be informed of the literature available.

The titles are grouped in some 21 categories, such as Periodicals, Series, Introductions, etc. The Old and the New Testaments are provided for. The choice of titles is on the whole excellent, and may be regarded as including the basic, recognized literature on the Scriptures. The book should prove of itself of great value to those for whom it is intended; and it can be repeated that these are "serious" students. It closes with an index of the authors mentioned; and this also is an advantage. Professors of Scripture should find the volume of eminent use. — Wm. L. Newton, S.S.D.

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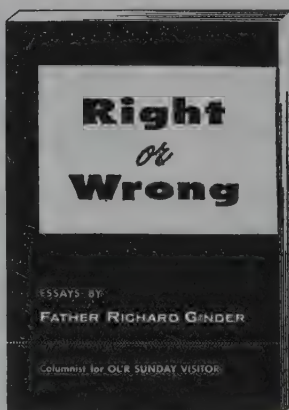
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Broad Interpretation Indicated

REPLYING to Msgr. Stadtmueler's odd letter (*THE PRIEST*, June, 1961, p. 540), I pass over in silence his personal attack on me as unworthy of comment. But the Ordinary of this Archdiocese of Santa Fe on Thursday, June 8 last, at the close of the priests' annual retreat, was entirely objective. He said at the very beginning of his address that he had received complaints: some pastors seemed reluctant to baptize, and he read the diocesan statute No. 87, 1:

"An infant of negligent Catholics must be baptized after reasonable assurance is secured for the Catholic rearing and education of the child."

Commenting on this, Archbishop Byrne said that the innocent child is not to be punished for any carelessness or negligence of the parents.

In the cases I mentioned in my previous letter to you on this subject, the only defect in the parents seem to be their poverty.

Sincerely in Xto.,
Edward M. Gallagher
Albuquerque, N.M.

Social Irritants

RECENTLY a cartoon appeared in the Chicago Tribune. Probably many of our priests saw it in one or another publication. In it the Democrat donkey was shown riding in a very fine car. As it happened, the donkey had the hairdo of JFK. He held out a tin-

cup to a poor tramp along the street called "Taxpayer," and his words were: "We must all sacrifice, you know." Being for the Republic, I thought it was pretty good.

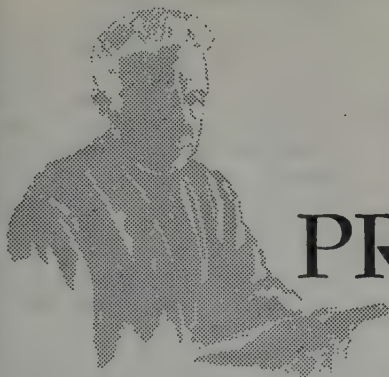
Then the thought came to me, what if a few changes were made in the picture. What, for instance, if a gentleman were shown in the swell car, wearing a black suit and a Roman collar? What, then, if the word "Taxpayer" were changed to "Parishioner"? Would we still consider such a cartoon "pretty good"?—or would it be "anti-clerical"?

When will all of our priests realize that swell cars, fine rectories, 2-inch deep carpets, the best hi-fi sets, and the like, rarely if ever convert anyone? When will we admit to ourselves that our "we all must sacrifice" can have a very false sound coming from some rectories?

Sure, we can say that the priesthood, as such, is honored in these things, that we have to keep up appearances, and so on. But must we have the very best? Must we not only keep up with the Joneses but keep ahead of them?

We don't get such ideas from the Life of Christ, we don't get them from the Gospels, from the Breviary. We can smile at the old Second Nocturns, but their authors must have reflected, to some little extent, the mind of the Church. Did any priest ever get canonized for keeping up appearances? Voluntary poverty, self-sacrifice, generosity with his own goods were the mark of saintly priests, all the

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Correspondence

way from the Parish Priest of Ars to the Vatican and Pius X.

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Please omit my name and address. I want to keep my friends.
Sacerdos

Latin and English Together

SINCE becoming a reader of THE PRIEST a little over a year ago, I have noted with interest the various viewpoints expressed by as many various priests on current liturgical reform. What I have to say might have already been published in the past. If so, please bear with me.

As regards the controversy of Latin versus the vernacular, most observers seem to imply that only one language can survive the struggle, as Latin and the vernacular (English, for us) are incompatible within the framework of the Liturgy. I cannot agree with this line of thought. Latin and English are not incompatible. If used prudently, they can complement one another.

We priests are capable of praying in both tongues, and our people can be trained to do likewise at least during Mass. A law could be drawn up permitting us priests to pray the office in both Latin and English, for example, on alternate days.

This method would be most beneficial for the majority of us who do not think through the medium

Correspondence

of Latin. Having prayed the breviary of a certain day in English, we would understand it more easily when, in turn, the law prescribed that the same office be prayed in Latin.

The same principle could be applied to the Mass, on Sundays at least, for a start. Let us offer the Dialogue Mass in both English and in Latin on alternate Sundays.

This will not be of any advantage to the priest, but it will be most helpful for the laity. Having offered Mass in English a few times, they will more easily understand the Latin prayers when the law prescribes Mass to be offered in Latin on any particular day.

If these or similar ideas were

put into operation, Latin and the vernacular could call off their present life-or-death struggle, and work together in peace and harmony for the greater glory of God.

Very sincerely yours in Christ,
Raymond Heffernan
Seattle

The German Pipe Organ

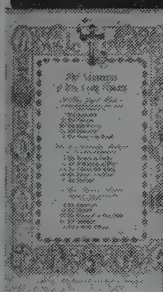
IN response to your suggestion that I write relative to the item "Pipe Organ v. Everything Else" (August, 1961):

I think any true musician will promptly second the fine advice of the Tennessee pastor in his emphasis on a real pipe organ for church as opposed to the electronic. The pipe organ *alone* is the majestic instrument (be it large or small) for which the great masters of the organ and liturgical

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music conceived their dignified and uplifting works of art. We must remember that when organ pipes are heard, *real* tone is heard, but when the synthetic tone of an electronic is heard, loud-speaker tone only is heard, at least in its present state of production. For ears sensitive to musical sounds, there is always a very real difference.

At St. Paul's Cathedral here in Pittsburgh we are scheduled to have installed in 1962 a large 4-manual organ built by the world-renowned firm of Rudolf von Beckerath of Hamburg, Germany. Reports from outstanding organists and organ-architects all over the United States, received since the news appeared in the national journal of the American Guild of

Organists, give indication that this instrument is destined to be one of the truly great organs on the continent.

Certainly a tremendous amount of thought and planning has gone into the instrument, including particularly the choice of builder. The chief consideration, from the start, has been "great art" and in this matter I feel particularly confident and pleased. This is not to disparage the tonal work of our better American builders. But it is also entirely true, as your editorial indicates, that the cost of an organ of similar specifications (each completely installed) would cost considerably more if made in America. It is also true that a price-differential exists whether the organ is large or small.

However, great care must be exercised in the choice of the builder, for the importation of an

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Correspondence

organ from the temperate climate of Europe to the climate-of-extremes of much of our USA is fraught with certain risks (chiefly because of the volume of wood used for the mechanism of the chests, etc.) — risks which become practically non-existent for the builder of wisdom and experience, but risks which are very real if a second-rate builder is selected, and it is unfortunate that there are already such builders from Germany and other parts of Europe striving for the American market.

Your "Pastor from Tennessee" showed extraordinary wisdom, I feel, when he hired an organist in whom he had confidence as consultant. A good consultant can often save a pastor literally thousands of dollars, even on the purchase of a small instrument, a fact which I have seen demonstrated many times. Here again, it pays to bring in as consultant only an organist quite recognized in the field of design . . . even if it means bringing him from another city, and if only for one initial conference.

I think one need not worry much about parts and upkeep over the years, for the good organ-tuner (such as is generally to be found in larger centers) is well qualified to tune, supply parts and make all necessary repairs, whether the action be the electro-pneumatic type so common to our American organs or the age-old tracker or mechanical type which is so common in Europe, and which has been brought to a very high stage of refinement by the better European builders. Inci-

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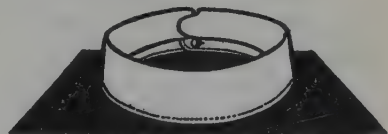
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dentally, the latter type is also much simpler in construction, and far less likely to develop trouble than our more complicated American mechanism of the Pitman chest, etc. Our Cathedral organ is to be of such "mechanical" action.

I have played countless organs of both types of action, electro-pneumatic and mechanical, and I revel in the prospect of the new Beckerath with its mechanical chest and key action, together with an American-type console complete with electric appurtenances and electric "capture" combination system. But particularly do I revel in the prospect of a great work of art—that is, an organ of beautiful tone and lovely ensemble.

Mr. Paul Koch
Organist and Choirmaster
St. Paul's Cathedral
Pittsburgh, Pa.

Reader Lets Off Steam

DISGUSTED with the Jack Paar treatment of the Berlin crisis and extremely tired from the loss of sleep which it cost me I am very much out of sorts this morning. I can't yell at the housekeeper, the altar boys or the Sisters because I hollered at them yesterday. So, I decided to write you a nasty letter for the purpose of relieving the tension that is in me.

My first peeve is your recently formed habit of spoiling *THE PRIEST* by inserting extra-heavy paper for a particular advertizement. I like a magazine to stay open at the page I happen to be reading. My blood pressure is already high for the reasons noted

above; and I don't appreciate your attempts to make it worse by causing me to lose my place in *THE PRIEST* every time I let go of it with one hand or the other. If you'll print all the advertizements on the normal pages of *THE PRIEST*, I'll be glad to give them the same conscientious attention I accord all commercials on my TV and, you may rest assured, I shall not be taken in by the inferior "Brand X" when purchasing anything I need.

My second peeve is that a lay author of an article appearing in *THE PRIEST*, is designated as *Mr.* John Doe (e.g. page 753 in September, 1961); but priest authors are named without title as just plain John Doe (e.g. page 730 in September, 1961). You may have a perfectly good reason for depriving the clergy of their proper title when they author an article for you. But unreasonable people like me do not understand your reason and wouldn't like it if we did understand it. If you print your explanation of this slight to the clergy in *THE PRIEST*, I shall read it as I read everything in *THE PRIEST* every month. Don't get the impression though that I'll quit being mad at you about it. I like the clergy to be given their proper title out of the respect that is their due.

Do NOT cancel my subscription, or I'll just have to borrow somebody else's every month.

Sincerely yours in Christ,
Raymond J. Grismer
St. Teresa Church
Lorain, Ohio

P.S. I feel much better already.

We use the title "Mr." to show that the author is not a priest. We explained this as recently as 16 years ago.

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A Vernacular Breviary?

IN your August issue, Fr. Non-Latinus suggests that you make a survey to ascertain whether priests would prefer a vernacular Breviary.

I think the priests of North America would be intensely interested in such a survey and would gladly help defray the cost. If and when you call for it I will send you a substantial offering for that purpose.

Alter Non-Latinus
Wisconsin

You can count me in as favoring the vernacular. I don't happen to be one of those blessed with a gift towards Latin (or, for that matter, languages as a whole).

If the Pope granted me one wish, it would be to read my Breviary in my own tongue.

Titus
California

Protests Part-Time Pastors

IN his letter in your August issue, "Parochus" refers to the question of a priest "doing assignments and carrying on the work of two or even three men when such work could . . . be split up and carried out just as well and maybe even better." He then asks: "What do others think of this?"

I am in full agreement with "Parochus," as are many others with whom I have discussed the matter.

One finds too many instances of this throughout the country. I

refer particularly to the situation where a priest holds a full-time position as director of some diocesan agency—e.g. Catholic Charities, Insurance and Real Estate, Cemeteries, etc.—while at the same time being officially pastor of a parish. As far as his parish is concerned, he usually is, what one priest called, "Our Sunday Visitor."

How can a priest fulfill the duties of a pastor if he is obliged to be absent from his parish from breakfast in the morning till supper at night? He should select either one job or the other, instead of holding a position, the duties of which he cannot fulfill, while priests ordained as long as 25 years are still assistants.

It would be interesting to hear the opinions of some of our bishops on this matter.

Sincerely in Christ,
Alter Parochus
California

A Roman Response

IN recent months a number of queries have been noted in various clerical magazines asking about the position of the celebrant at a Solemn Mass during the singing or reading of the parts of the Mass assigned to them. An item carried in the *Analecta Tertii Ordinis Regularis* (Franciscan), April-June, 1961, on page 110, indicates that the Sacred Congregation of Rites has given a solution to the problem. Among several Responsiones given by the same Sacred Congregation on Dec. 14, 1960, is found the following: *Utrum in Missa Solemni, dum partes a subdiacono vel diacono, vel lectore cantantur vel leguntur, Celebrans ad altare stare debet an sedere ad*

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Correspondence

.....
scamnum? R. Ad altare, donec
aliter forte provideatur.

This would indicate that the suggested arrangement of the Celebrant retiring to the bench during the Epistle and the Gospel at a Solemn Mass is not proper until the S. Congregation would so decide. He must remain at the altar, though not reading the said parts, and impart his blessing to the subdeacon and to the deacon from the usual places on the predella.

Louis G. Hileman, T.O.R.
St. Anthony Church
Johnstown, Pa.

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It may interest your readers to know that there are four government pamphlets available that tell where to write for various records:

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Send check or money order to the Superintendent of Documents, Government Printing Office, Washington 25, D.C.

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Sincerely in Christ,
Father Cassian, O.S.B.
Zephyrhills, Florida

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